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HYMNS: FEAST OF THE CIRCUMCISION.

I. LAPSUS EST ANNUS,

II. FELIX DIES QUAM PROPRIO.

AS the Roman breviary has no special hymns for this Feast, it may prove interesting to reproduce, with versified translations into English, some of the efforts of the French breviaries to celebrate in metrical fashion the lessons it conveys. The hymns we have chosen for this purpose are (1) *Lapsus est annus*, from the Meaux breviary, 1713, where it is assigned to Compline (December 31st); (2) *Felix dies quam proprio*, contributed by the Abbé Besnault to the Paris breviary, 1736, and assigned to Matins (January 1st).

In the translation of the *Lapsus est annus*, an attempt is made to imitate the rhythmic character of the original sapphic stanzas. English phraseology can scarce be tortured, however, into anything like a real copy of sapphic measures. All that a translator may hope to achieve in this line is the preservation of the exact number of syllables in the verse, and the adoption of a rhythm which is not, indeed, the proper rhythm of the sapphic stanza, but which happens to be the rhythm in which even Latin sapphics are, in despite of their clear quantitative indications, erroneously and almost universally recited. The plain chant melody of the *Iste confessor* illustrates the rhythm referred to. To its melody might be sung the translation given here, of the *Lapsus est annus*.

The other hymn, *Felix dies quam proprio*, is reproduced in metre; as far, that is to say, as accent may reproduce quantity.

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The Latin text forms an exquisite meditation on the First Shedding of the Precious Blood. It might have been written by Faber.

E BREVIARIO MELDENSI.

Lapsus est annus: redit annus alter:
Vita sic mutis fugit acta pennis:
Tu, Deus, cursum moderaris, unus
Arbiter, aevi.

Gens tuis plaudit cumulata donis:
Te simul votis Dominum precatur,
Servet intactum fidei verendae
Patria munus.

Supplices poscunt alimenta cives:
Finibus morbos patriis repellas:
Larga securae referas benignus
Commoda pacis.

Postulant culpas venia relaxes:
Limites arctos vitiis reponas:
Post graves pugnas tua dat salubrem
Dextera palmam.

Noxiae vitae maculas perosi
Cor, Deus, nostrum tibi devovemus:
Da bonos annos, facilemque Patris
Indue vultum.

Dum dies currunt, redeunt et anni,
Et gradu certo sibi saecla cedunt,
Debitas laudes Triadi supremae
Concinat orbis.

HYMN FOR THE NEW YEAR.

Cometh a new year—buried is the olden:
Thus, too, our life goes out with pinion sleeping:
Thou, Lord, its Master; for its course is holden
Safe in Thy keeping!

Joyous we praise Thee for its gifts allotted:
But for the greatest, Lord, which Thou hast given,
Pray we, Thy children keep the faith unspotted,
Rentless, unriven!

Give us our daily bread, beseech we lowly:
Far from our borders drive all sickly humors:
Shower Thy gifts of peace, and banish wholly
War and its rumors.

O may Thy pardon our misdoing cover:
Be the endeavors of the bad repressèd:
Grant to the victors, when the strife is over,
Palms of the blessèd!

Sinful affections, sinful acts reproving,
Offer we, Saviour, hearts with love o'erflowing:
Make our years fruitful—Thou a Father's loving
Countenance showing.

Days, years, and epochs—Time in all its phases
Runneth to Thee, Lord, as a mighty river:
May Thy creation offer worthy praises
Unto Thee ever!

C. a.

E BREVIARIO PARISIENSI.

Felix dies, quam proprio
Jesus cruore consecrat!
Felix dies, qua gestiit
Opus salutis aggredi!

Vix natus, ecce lacteum
Profundit infans sanguinem;
Libamen est hoc funeris,
Amoris hoc praeludium.

Intrans in orbem, jam Patris
Mandata promptus exequi,
Statum praeoccupat diem
Et qua potest fit victima.

Amore se facit reum,
Poenasque solvit innocens;
Sub lege factus legifer,
A lege nos ut eximat.

Quo Christus ictu laeditur,
Lex abrogata concidit;
Et incipit lex sanctior,
Mansura semper caritas.

Tu, Christe, quod non est tuum
Nostro recide pectore:
Inscribe nomen, intimis
Inscribe legem cordibus.

THE CIRCUMCISION.

O happy day! that could display
The first sweet drops of Jesus' blood!
O happy day! that should essay
The triumph of the Holy Rood!

Lo! scarcely born, His blood this morn
Purples the Orient from above:
This funeral libation shall
Become the Prelude of His love.

He would fulfil His Father's will
Not sadly, but rejoicing: so
Forestalls the day—too far away!—
Whereon His Precious Blood must flow.

The guilt He takes for our poor sakes,
The pain He suffers, innocent:
Who made the Law would not withdraw
Himself from all its punishment.

Beneath Thy wound, O Christ! hath swooned
The Ancient Law, and ceased to be:
Its follower—the holier
Eternal Law of Charity!

O loving Christ! Be sacrificed
Whatso within us is not Thine!
Our hearts enframe alone Thy Name;
Within, Thy Law alone enshrine!

H. T. HENRY.

Overbrook, Pa.

ST. THOMAS AND INSPIRATION.

THE object of this paper is not to present a commentary on the doctrine of St. Thomas, but rather to show his principles as they are brought in contact with the Biblical problem by his present followers.

No one can refuse to admit that the question of the Sacred Scriptures is one of great difficulty and moment. It is no less than the reconciliation of two schools of thought whose opinions at first sight seem as opposed as that A is B, and A is not B.

A certain point of agreement serves as the starting-place for views apparently destructive of each other. It is a matter of mutual consent that the Sacred Books are the product of Hebrew social, intellectual, and moral activity. At various times and under different circumstances the events of Judaic life have issued forth in literary products. Essentially a keenly self-conscious and introspective race, their autobiography, so to say, has a catholic and world-wide correspondence with man's higher strivings, which makes it the common heirloom of mankind. There is no book so catholic in its interests, its sympathies, its lessons, in the emotions it imparts or inspires, in the ready devotion which it has unfailingly won, as this *Biblia Sacra*, this Sacred Book of mankind as man. Yet we cannot fitly call it a book. It is a national literature. Its pages are the literary pantheon of Judaic thought. It contains almost every form of literary art, from the metric setting which it gives to its past traditions and its liturgical hymns, to the sober history of the Machabees, and the gorgeous imagery of its prophetic Apocalypse. No lyric has ever exceeded the emotional deeps of the Hebrew psaltery. Where are there epics more simple and more inspiring than Exodus or the Machabees? The Book of Job is the tragedy of tragedies, the struggle between the joint powers of Heaven and Hell, and the patience of the righteous and faithful man. Holy Writ is history, hymnology, moral philosophy, a legislative code, and a collection of prophetic forecasts. In this view of the Holy Books Christian and sceptic are alike agreed.

Here, however, begins the opposition between them. To a class of critics the Sacred Scripture is all we have described above, and nothing more. It is an incomparable literature. Less artificial and more simply national than Greek literary art, it has an unequalled power over men's minds and hearts; yet the differences between it and its nearest rival is not the fathomless abyss between the natural and the supernatural, but the cañon dividing the touchingly natural from the somewhat apparently artificial. Hebrew literature is, indeed, inspired, because inspiring; not that it has a divine afflatus wanting to other national literatures, but because the poetic spirit which breathes as it will has visited it in larger measure, making it the world book of human nature.

Its history is scarcely truer and hardly more objectively interesting than that of Assyria or Egypt or Greece or Rome. And though its moral code seems to give it a slight preponderance over that of neighboring nations, still the difference is not so marked that we must trace it to supernatural legislation. The most—and how much it is!—that may be said of the Bible is that it is the Book of Man; not that it is the gift of God.

It is to this essentially human conception of the Bible that Catholic theologians have felt and still feel called upon to give a denial. Whilst the rationalistic account of Holy Writ has been slowly maturing and strengthening, the Catholic tradition has made its message felt with increasing clearness. The deposit of faith in this, as in other matters, is assuredly a closed book, which, if any man shall take away from or add to, let him be anathema. Yet we must take care not to conceive of the deposit of faith as of a sacred hymn, committed faithfully to memory in the Church's childhood; unless, indeed, as often happens, the verses learned in childhood come back to our minds in the joys and sorrows of life with the force of a new revelation. It would be a more accurate view of God's dealings with the mind of the Church to represent the deposit as a body of directions granted to the Church in order that she may not hesitate in choosing the way to follow. In such a document there would be phrases and words and descriptions which would convey but blurred impressions at first sight. However, as the road was left behind, the directions would gradually unfold themselves and be their own evidence and interpretation. Somewhat in the same way the deposit of Sacred Books has come down to us in the present century with certain tutelary formulas of supernatural origin.

We are told that the Sacred Books are inspired; that God is their Author; that they are inspired in all their parts, and that they were written under the inspiration of the Holy Ghost. No greater contradiction could well be imagined than that between these opinions and what we have previously stated. The rationalistic hypothesis will go the length of considering the Bible sublime; Catholic tradition holds it to be supernatural.

To this great struggle between tradition and criticism the great Thomistic school of theology could not long remain a passive

witness. Though somewhat fallen from its old prestige, and shorn of the crown of doctors which had never failed it since the thirteenth century, the school of St. Thomas could still pride itself, even in the beginning of the present century, on men of solid worth, whose grasp of the deep problems of modern thought did not always issue in pamphlets or books. It may be that the atmosphere of the Angel of the Schools is of such restfulness and certainty that only a call of duty will prick a thorough Thomist into active conflict with error. How often, from a like reason, have Catholics to plead guilty to that inertia which the very certainty of their faith, in contrast with the fluctuations of private judgment, has brought about. In kindred matter and from a like cause the school of St. Thomas in our own days felt, perhaps, in a manner yielded to the temptation of despising the efforts of unguided criticism to spell out the mysteries of the Sacred Books. However, this time of restraint has passed. Within the past few years the school has roused itself, producing a series of contributions to modern thought, to the surprise of those who had asked themselves, could the dry bones of scholasticism live again? As there is much to learn from the chronological point of view, we subjoin the following brief list of works and authors from which we shall draw our conclusions:

1884. CARD. ZIGLIARA, O.P.,—"Propaedeutica ad Sacram Theologiam."
1886. PÈRE DUMMERMUTH, O.P.,—"Sanctus Thomas et Doctrina Praemotionis Physicae."
1895. PÈRE PÈGUES, O.P.,—"Une Pensée de Saint Thomas sur l'Inspiration Scripturaire;" *Revue Thomiste*, March.
1895–1898. *Revue Biblique:* PÈRE LAGRANGE, O.P.,—a series of articles occasioned by P. Pègues' article on Inspiration.

Biblical criticism having made the documentary thesis fairly certain, Cardinal Zigliara, in his *Propaedeutica*, endeavored to show how this result of modern scholarship could find a place in the traditional theology of the schools and the Church. Few of those who remember the publication of this work will fail to recall the Cardinal's subtle and luminous analysis of Revelation and Inspiration in the opening chapters of the second book. Later on in his volume, when the vexed question of the documentary thesis came up for examination, the results of this second book were made apparent in the following exegetical principles:

"In the forementioned documentary hypothesis, it must be borne in mind that—

"1. The acceptation of the contents of these documents, *inasmuch as they are, i. e.*, as regards their existence, accrued to Moses by natural means. . . . Consequently, on the part of the acceptation there was no revelation.

"2. But the contents of these documents, inasmuch as they are true, *i. e., as regards the judgment* on what is accepted, is not to be considered a judgment of a human kind, which is liable to error; for Moses was infallible in judgment with divine infallibility, and hence was divinely inspired with what was a revelation as regards the judgment."[1]

The Cardinal here lays down what we may term, for convenience sake, the theology of inspiration.

Soon afterwards, the same subject was indirectly viewed from the psychological standpoint by the Louvain professor, Père Dummermuth. An endeavor having been made to break the intellectual continuity of St. Thomas and his school on the question of Efficient Premotion, Père Dummermuth threw the whole weight of his painstaking and accurate mind into the struggle. For the moment it is pleasant to be able to pass by the domestic dispute as to whether the intellectual continuity still rests with the historic followers of St. Thomas, or whether it has gone elsewhere. Moreover, there is no urgent need to maintain that, in the opinion of St. Thomas and his school, God is the first, antecedent, efficient cause of all beings and of all acts. The bulky volume of the Louvain professor turned the attention of many to the thought that God's agency is not to be conceived of as an additional or concomitant efficiency; but that He is all in all, even when in their own created order secondary causes are all and all sufficient. To many of us there has come a kind of revelation on hearing for the first time that a successful human life consists in praying as if everything depended on God, and working as if everything depended on ourselves. But St. Thomas would have altered the structure of this

[1] "In hypothesi ergo praefata documentorum dicendum est quod: 1° Acceptio eorum quae in illis documentis continebantur *quia erant*, seu quantum ad existentiam fuit in Moyse per viam naturalem. . . . Consequenter ex parte acceptorum non fuit *revelatio*. 2° Ea autem quae in ipsis documentis continebantur quantum ad *quia erant vera*, seu quoad *judicium de acceptis*, non est dicendum humano more judicium, cui falsum subesse potest; sed Moyses fuit in judicando infallibilis infallibilitate divina, et ideo divinitus inspiratus, inspiratione quae est revelatio ex parte judicii."—*Propaedeutica*, Lib. 3, c. 9, § 4.

maxim, making it read: "Pray, *because* everything depends on God, and work, *because* everything depends on yourselves." Père Dummermuth's book, whatever else it did or failed to do, brought a few theologians to ponder over the text: "The same effect is not to be attributed to the natural cause and the divine agency as if it were partly from God and partly from the natural cause." On the contrary, it is *wholly from both*, but in a different manner; even as the same effect is wholly attributed to the instrument, and wholly to the principal cause.[2]

It remained for a French theologian to unite these psychological and theological doctrines. In the *Revue Thomiste* for March, 1895, appeared an article entitled "Une Pensée de Saint Thomas sur l'Inspiration Scripturaire," with the signature "J. M. Pègues." Nowhere throughout the article does the writer explicitly mention the names of Cardinal Zigliara or of Père Dummermuth; yet their teaching, derived in both cases from their common master, St. Thomas, is the basis of Père Pègues' exegesis. It was easy for him to take up the question of literal and sentential inspiration, and in the light of Cardinal Zigliara's recent work show how the famous school dispute rested primarily on the confusion of revelation with inspiration. "Dieu n'a pas eu, pour qu'il soit dit l'auteur de tout dans l'Écriture, à donner surnaturellement aux écrivains sacrés toutes les pensées et tous les mots. Ce serait mal entendre l'inspiration scripturaire. Ce serait la confondre avec ce que saint Thomas appelle la prophétie proprement dite,"[3] that is, revelation. On the other hand, how much is made clear by the psychological principles borrowed by Père Dummermuth from St. Thomas: "Pour que ce soit 'comme il est écrit' par Dieu même, il faut et il suffit que pas un mot, pas un iota, pas un accent, pas une expression—rien n'ait été mis, n'ait été écrit sur le papyrus ou les tablettes autrement que sous la motion scripturaire de Dieu. . . . Mais s'il n'est absolument rien, dans l'Écriture, que nous ayons voulu soustraire à l'action et, par suite, à l'autorité de Dieu,

[2] "Non sic idem effectus causae naturali et divinae virtuti attribuitur quasi partim a Deo et partim a naturali agente fiat; sed totus ab utroque secundum alium modum, sicut idem effectus totus attribuitur instrumento et principali agenti etiam totus."—*Contra Gent.*, III, 70.

[3] P. 107.

il n'est rien aussi que nous ayons reconnu avoir été produit dans cet effet, si ce n'est pas l'action propre de l'instrument."[4] Henceforth inspiration is not so much verbal or sentential as total, extending to every item of Sacred Scripture, without lessening its human authorship, even as the divine motion, whether of natural efficiency or of grace, reaches from end to end without damaging or lessening the human efficiency from which human actions immediately flow.

One more step remained to be taken to give a sense of completeness to the doctrine of St. Thomas; and it was taken by Père Lagrange in a series of articles published in the *Revue Biblique* from 1895 to 1898. The three above-mentioned exponents of Thomistic doctrine were above all else theologians. Père Lagrange was dominantly a Biblical scholar. He had passed through the training of the *Summa* and had tasted its breadth and depth; yet he was and still is exegist rather than theologian. The opinions of Père Pègues gave him the thought of applying the principles of St. Thomas to some of the great difficulties of the Bible. His predecessors had laid down abstract laws. Critics, however, awaited something more than academic generalities. Whilst a theory remains in the lecture-room it is unassailable, or what is much the same, unassailed. The only test of its strength and utility is to bring it into contact with the concrete Biblical difficulties which are driving critics from faith to a denial of all revelation. And it is to the honor of Père Lagrange that, in a reverent yet progressive spirit, he has attempted to reconcile Thomistic theology and the traditions of the Church with the latest products of sound Biblical criticism.

To appreciate fully the position he and other Thomists take up, we must presuppose the psychology and theology of the Master. Men who come unprepared with this *apparatus biblicus* are not unlikely to give our deductions a hard name, calling them subtleties; perhaps going further and presuming to fix upon them a more un-Catholic note. And indeed, until the somewhat difficult philosophy of St. Thomas is made our own, any scientific account of the phenomena of inspiration must appear incomprehensible and almost incredible.

[4] Pp. 109, 110.

Speaking generally, scholastics have assumed that there are three kinds of cognoscitive faculties in man: (*a*) 5 External Senses; (*b*) 4 Internal Senses; (*c*) 1 Understanding or Reason. All three faculties have apprehensions. The intellect alone has judgments. Apprehension of objects takes place through images or species in the faculty. There are thus three kinds of species: (*a*) Species in the external senses; (*b*) Species in the internal senses; (*c*) Species in the understanding (intellectual species). A judgment is the comparison between two intellectual species. To make a judgment the intellect requires in itself a certain disposition or fitness which scholastics call *intelligible lumen*, intellectual light.[5] Hence God can infuse, (1) *species* into internal sense, external sense, intellect; (2) *light* into the intellect.

We may now begin to distinguish between revelation and inspiration. It is the doctrine of St. Thomas that revelation is the manifestation of some naturally unknowable truth. We conclude that revelation is the infusion of supernatural species. Inspiration, as regards its action on the cognoscitive faculties, is the infusion of light. We can at once see that the opinion which accredited God with verbal or sentential inspiration really accredited Him with the revelation of words and sentences. It was not inspiration, but revelation.

Again, inspiration is not necessarily self-conscious. It is a subjective light. Consciousness reveals interior acts. The existence of faculties, habits, dispositions is made known by reflection. We are not conscious of our intellect, of our good disposition, of meekness, of our virtues of faith, hope, and charity. We can conclude that they exist from the evidence of their effects. But this is to reason, not to intuite immediately. St. Thomas lays it down most emphatically that an inspired author need not be conscious that the Holy Ghost is moving him.[6]

Add to this that inspiration may be afforded in order to certify purely natural knowledge. St. Thomas has explained this with a skill and completeness which is the more remarkable as his age was not one of critical Biblical study. He distinguishes between

[5] *Cf.* Light of Reason, Light of Faith, Light of Glory.

[6] $2^a\,2^{ae}$, Qu. 171, art. 5; Qu. 173, art. 4. It needs a revelation to know inspiration. This should serve to bring out the supremacy of the Church.

the hagiograph who has been granted inspiration and the prophet who has received a revelation. The prophet, being a partaker of a divine truth through revelation, *i. e.*, an infusion of supernatural species representing a supernatural object, speaks in God's name. "Thus saith the Lord" is the prophetic formula. The inspired writers, on the other hand, speak most frequently of knowledge acquired by human industry, though with the aid of divine light, of which they may, however, be unconscious. Hence they speak not in the person of God, but in their own person.[7]

It was easy to take a step forward to apply this to the two objects of special attack by the critics, historical and scientific facts. St. Thomas had already taken the step as regards statements having a scientific relation, in his treatise on the Hexameron. There he had no hesitation in solving difficulties by maintaining that the inspired writer sometimes followed appearances. Though the literal meaning of the phrase "the sun stood still" is untrue, if separated from the context and intention of the writer, yet no untruth was embraced by inspiration. The inspired hagiograph did not *put the phrase forward* as a certainty in its detached literal sense. The same principle had already been applied to prophecies which the event had seemed to disprove.[8] When a prophet had announced a future event which failed to come to pass, his prophecy did not thereby become untrue. What the prophet really announced was that secondary causes were so disposed that the event foretold would certainly occur unless stayed by divine interference.

But it was to the historical difficulties, and chiefly to the first chapters of Genesis, that Père Lagrange applied the principles of St. Thomas. The exegesis was difficult. Only the authority of such a doctor as St. Thomas could make the way safe. Modern criticism had well-nigh conclusively shown the incorporation of preëxisting documents or traditions into the body of Holy Writ. Moreover, it found similar cosmogonies in other nations. Rightly or wrongly, it presumed to point out historical error in the pages of the Bible; and these it thought and thinks incompatible with the text of the Councils of Trent and the Vatican, declaring the

[7] *Cf.* 2^{a} 2^{ae}, Qu. 174, art. 2, 3^{m}; Qu. 173, art. 2; Qu. 171, art. 3, 2^{m}.
[8] 2^{a} 2^{ae}, Qu. 171, art. 4.

Bible to be inspired in all its parts. Now, thorough Thomist as he is by training and profession, Père Lagrange holds the total inspiration of Scripture; admits the decision of the Councils of Trent and the Vatican, not by constraint but by conviction, and yet feels that the principles of St. Thomas are wide enough to admit of an understanding between the traditional and the critical view.

To take the case of Genesis. The question is not whether the first chapter is to be taken as a whole, literally or metaphorically. Commentators seem agreed that some phrases or words are to be taken metaphorically; but here, as elsewhere, a wide liberty has always been allowed in the Church. The real question is, what does the inspired writer mean to put forward? Père Lagrange would think it possible, perhaps even probable, that the Biblical Hexameron is not put forward as more than a record of the Hebrew tradition, which, through the course of ages, had been modified accidentally by popular use. We may make this clear by calling attention to another species of Biblical literature. When a parable, such as Dives and Lazarus, is transmitted to us by an inspired author, it is clearly not put forward as historically true. Whoever would deny inspiration, because neither Dives nor Lazarus could be verified in history, would have missed the whole purpose and essence of Holy Writ. So, too, Père Lagrange would urge, may it not be that the Hexameron is put forward as the current Hebrew tradition, which stands out in contrast with neighboring traditions by its unmistakable insistence on the fundamental truths of Natural Religion and those supernatural truths which could only come from revelation, viz., the existence of a personal God, the inherent goodness of matter and human nature, the spirituality and creation of the human soul, the mysterious lapse into sin, the need and promise of a Redeemer, and lastly, the doctrine, so much needed in the East, of the natural equality of the two sexes of the human race?

To say that Holy Writ is not inspired, because there is nothing in modern science to countenance the existence, say, of such a serpent as spoke to Eve, is to miss the whole point of the inspired narrative.

Or to take the later historical books. No doubt would seem

to exist that their compilers freely consulted the archives, in which were preserved the public records of national events and the genealogical trees of the various clans of the Hebrew people. When the author of the second book of Machabees published his work, incorporating into it preëxisting documents, are we led to suppose that he *put it forward* as absolutely true and supernaturally guaranteed in every detail? To quote the words of a present author, the Rev. R. Clarke, D.D., " . . . the writer said just what God would have him say, and said it because God moved him to do so. He might then, if they were in place on his lips, make use of current representations of matters of science or current accounts of past events, saying, or leaving it to be understood from the circumstances, that he gave them for what they were worth; or he might make extracts or quotations without thereby in the slightest degree intending to pledge himself to the literal exactitude of what they would convey if taken *au pied de la lettre*." [9]

Nor can we neglect to lay stress upon what we may term the restrictive side of inspiration. In this as in other points it is most nearly akin to infallibility. Now it is one of the most necessary outcomes of an infallible authority in the Church that it *can not put forward* as of faith what is not of faith. Inspiration in the same way prevents the inspired writer from putting forward, as objectively and literally true, what was in his days only probable or commonly accepted.

We may here make the obvious distinction between a proposition and its mode. A proposition may be false and its mode true, or vice-versa. The proposition "America is an island in the Mediterranean" is untrue. But even as every contingency rests on a necessity, and every relativity on some absolute, so may, nay, must, every untruth rest on a certainty. Thus the following phrase is absolutely certain: "It is untrue that America is an island in the Mediterranean." Again, it may be certain that "some people believe that America is an island in the Mediterranean." To apply this to the inspired books. Take the proposition, "the sun stood still." As it stands detached from all context, it may or may not be scientifically or even absolutely

[9] *The Weekly Register*, Oct. 28, 1899, 592.

false in its liberal sense. But the quasi-modal proposition, "to all appearances," or "it was commonly held that the sun stood still," may be absolutely true. Again, the proposition, "the universe was made in six periods of time," may or may not be absolutely false. But the quasi-modal proposition, "the common tradition holds that the earth was made in six periods of time," may be absolutely true. Finally, the proposition that "in the eighteenth year of the reign of Jeroboam the son of Nabat, Abiam reigned over Juda" may or may not be objectively inexact. Yet the quasi-modal statement that "history affirms" or "it is historically certain that in the eighteenth year," etc., may be absolutely certain. Now the light of divine inspiration ensures the hagiograph's certitude of what is objectively certain. We may argue from his certitude to the objective certainty. If he is certain of the mode of a proposition, then the mode is objectively certain. But in this case it would be a fallacy to argue from the certainty of the mode to the certainty of the proposition, from the quality of the *dictum* to the quality of the *res*.

It is to this stage of development that the doctrine of St. Thomas has been brought by his disciples. A step still remains to be made before the reconciliation of tradition with criticism may be said to have taken place. Those who have followed the theological expansion of traditional principles may have remarked certain tendencies to hesitate and halt, as if the way were not clear. This is manifest in the traditional definition of inspiration, which has remained for so long without a fuller statement of its content. The text-books we used when we were beginning our Scripture course defined inspiration to be "a motion of the Holy Ghost, enlightening the understanding and exciting the will of the sacred scribe to write in such a manner that the Holy Ghost becomes the principal author of the Sacred Books." A step was taken when Cardinal Zigliara and others pointed out that the essential outcome of this enlightenment of the mind is a judgment. But what this judgment is, and what the intention, which is the outcome of God's action on the will, still remains without an adequate explanation. And it is to the task of clearing up this last difficulty that we now set ourselves. We do not pretend to have borrowed it from any author. As far as we can, we shall try to

deduce it from exegetical facts, leaving it to Biblical scholars to accept or reject our attempted solution.

We begin by laying stress on the difference between revelation and inspiration. It is the opinion of St. Thomas that a prophet is not necessarily a hagiograph; nor is a hagiograph necessarily a prophet. Sometimes the two offices are combined, as in St. John, the inspired prophet of the Apocalypse. Sometimes they would seem to be distinct, as in the case of St. Luke. The Book of Isaias is not inspired merely because the author of its discourses was a prophet, but because its compiler was inspired, whether he was one and the same person as the prophet, or another who was not a prophet.

The next principle to be realized is that inspiration presupposes revelation. Inspiration may be called the guardian of revelation. Its most kindred divine gift is infallibility, by which the divine and supernatural deposit of faith is safeguarded to all time. We may, thus, go on to conclude that in a certain sense *ens revelatum*, or divine revelation, is the formal object of inspiration. The inspired writer is thus moved by God to apprehend the presence of a revelation and to intend to transmit the revelation by writing.

To make this clearer we have only to reflect that in point of fact prophecy is hardly ever recognized until after its fulfilment. This need call for no surprise. For what is the aim of prophecy except to bring conviction to others on the forecast taking effect? Sometimes, indeed, the divine forecasts have a series of fulfilments. The promises to Abraham had a partial immediate effect. In such an event it may well be recognized that other mysterious words are prophetic utterances which the course of time will decipher. But on the whole, and speaking formally, prophecy is clear on its fulfilment, seeing that its aim was to carry conviction by being fulfilled. It was one of the trials of the prophets that they enounced a doom which was long in coming. How loudly they complain to God that their warnings fall on unheeding ears!

Let us endeavor to apply this to the prophetical, historical, moral, and, if I may be allowed the word, liturgical books.

If it is evident that prophecy was not generally recognized until after its fulfilment, we can account for the authentic reëditing

of the prophetic discourses long after the prophet's death. The prophecies of Isaias, for example, were disbelieved in his day. Again and again he threatened the Jews with captivity, but they thanked him with jeers. However, his words came true at last. In the day of exile we might well conceive that they recognized the truth of the holy man's warnings. To make amends for their past foolishness, as well as to keep his wise counsels ever before their thoughts, they brought their record of his sayings and sermons into one. Whoever, then, enlightened and moved by God, *judged* these discourses to contain a revelation, and *intended* to transmit this revelation by writing, was inspired. We must not be taken to mean that any writer is inspired who recognizes a revelation and intends to transmit it; otherwise, we should find it difficult to deny inspiration to all subsequent editors of the sacred books. But inspiration, when granted, would run in these grooves. The inspired author would necessarily judge something to be a revelation, and would intend to transmit it.

The application to the historical books is slightly more difficult. But we must bear in mind the supernatural character of the Jewish people. Though a natural view of their history would seem adequate to the events, yet it does not exclude a supernatural account. This branch of the Semitic race was the recipient of a preferential action on the part of Divine Providence, which gives their history a distinct character. From a remote past they were conscious of a divine choice and guidance leading them to a future of great import to the whole world. Their successes, their defeats, their changes of government, the ebb and flow of their religious fervor, all seemed to bring out into clearer relief the import of the mysterious promises handed down in their holy books and traditions. When national affairs were at their darkest, scribes would arise to lift up the hopes of the weak daughters of Israel by bringing to men's minds the glorious, theocratic past. From the public records of the great city or of the temple, the scribe would seek out the official narrations of past events or the official tribal genealogies in order to show God's supernatural dealings with His chosen people. Now, to be aware of the supernatural guidance of God would only have come about directly or indirectly by a revelation. Whoever, then, was guided by God

to *judge* this supernatural guidance to exist and to be a revelation, and, by the motion of the Holy Spirit, *intended* to transmit this revelation by writing, was an inspired writer.

Take the concrete case of Ruth. In itself the facts of this charming idyll are, as St. Thomas would say, purely natural, which it needed no supernatural assistance to find out. We may conceive the materials scattered partly in the archives of Jerusalem, partly in the archives of Moab, partly in the local traditions of Bethlehem. Hitherto there are no traces of inspiration. But when David's days have run their course, and his whole life can be scanned in its unity, the prophecy of the Messiah is narrowed and made clearer. The mystic promise can now only be fulfilled by a mighty son of David, who will rule from sea to sea. In the glorification of the shepherd lad of Bethlehem, Ruth, his Moabite grandparent, becomes a figure of new interest. Mystic promises regarding the Gentile are interpreted in the light of her history. The finger of God is seen in the changeful events of her life, just as God's supernatural dealings were manifest to all in the pillar of smoke and fire. The scribe who, enlightened and moved by God, *judged* that Ruth's life and ancestry of David were a part of the supernatural guidance of the chosen people, and *intended* to transmit the revelation, was inspired.

There is still the question of such a book as Job. We may well suspend our examination of it until commentators have declared it authentically to be historical. In that case its inspiration would probably depend on its being recognized as an example of God's supernatural guidance over souls and over His chosen people.

It is even more difficult to account for and analyze the inspiration of the moral books. Few exegeses are more delicate than to determine which sentiments are religious and which sceptical in certain passages of the Sapiential writings. At other times the directions laid down would seem to be for the guidance of men who were seeking mere worldly success. We may indeed consider such passages metaphorically. We may give them a spiritual meaning. The example of the saints and doctors of the Church forbids all repudiation of such a method. But the point of greatest difficulty is to determine how such doctrine was inspired

in case their author was unconscious, as he might well be, of his inspiration and set his thoughts down in their literal expression. There are two remarks to be made in reply to this difficulty. First, the inspired author may have *judged* that the current proverbial philosophy of his time and nation had some occult influence over their supernatural destinies, and, *intending* to transmit these to posterity, he was inspired. Secondly, he may have judged that these moral dicta sprang out of and safeguarded the Ten Commandments of Jehovah, which his own supernaturally guided people had a mission to preserve and propagate.

We have spoken of the liturgical books, and by these is meant the Psalter. The application of the theory of inspiration is here most difficult. But we may not be far from the solution if we consider that in point of fact these sacred hymns were composed to perpetuate the happy events of the life of David, the ancestor of the Messiah, or of the people from whom the Messiah was to spring. As in previous explanations we may consider it possible that not the first author of the psalms was inspired; but that inspiration rested on him who, *judging* that the psalms expressed the sentiments of a supernaturally guided people in their varying fortunes, *intended* to transmit them to posterity.

This view of the principles of inspiration might suggest a fresh consideration of *obiter-dicta*. But the subject is one of great delicacy, requiring more than the brief incidental treatment which it would necessarily receive in a paper like the present. However, enough may have been said to make it clear that an obiter-dictum would have four qualities. It would necessarily be (*a*) inspired; (*b*) not revealed; (*c*) not of faith, directly; (*d*) not untrue in the sense in which it is put forward by the inspired writer.

We may sum up our paper under a few headings:

1. Inspiration is not Revelation.

2. Revelation is the infusion of species; Inspiration is the infusion of intellectual light.

3. Inspiration need not be self-conscious.

4. Inspiration may be granted for naturally acquired knowledge.

5. Inspiration chiefly regards the formation of a supernatural judgment.

6. Revelation is naturally antecedent to inspiration.

7. Inspiration may be defined as "a divine motion enabling the inspired writer to judge of a revelation and moving him freely to intend to transmit it" (*i. e.*, Revelation).

8. Granted that there were obiter-dicta, they would not be directly binding on our faith.

9. Obiter-dicta would be inspired.

10. An obiter-dictum might be true or false in a literal *detached* sense, in which *it was not put forward* by the inspired writer.

11. No obiter-dictum could be false in the sense in which it was put forward by the inspired writer.

The theory we have now brought to a close, after a rapid survey, rests on two bases, and bears with it two recommendations. It is psychological; it is theological. The remote source, from whence it has been drawn, is the scholastic doctrine of the soul's powers and actions, brought into contact with the treatise of the Angelic Doctor,[10] in which he traces the outlines of God's supernatural dealings with man's cognoscitive faculties. Whether the principles we have laid down and the conclusions we have drawn be true or not, they cannot fail to be of interest in these days of unrest, when men, even of good will, are looking about in fear and dread at the difficulties of the Biblical problem. If the manner of treatment is abstruse, what shall we say but that still subtler principles have been left unworked? In these matters of God's delicate dealings with the mind and the will of man, may we not reasonably suspect any theory which professes to make all things clear? We may even learn a useful reserve of mind by the shallowness of our gaze; for surely it would be an unscholarly attitude towards Truth—and the Highest Truth—to turn from an explanation offered to a grave difficulty, merely because, like all great subjects, it requires of us accurate and patient thought.

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[10] 2ª 2ae, Qu. 171–179.

SUPPORT OF SICK, OLD, AND DELINQUENT CLERGYMEN.

IN many dioceses[1] infirm, old, or delinquent priests are supported either by the clerical aid associations, to which the members pay an annual tax; or by the diocesan clerical fund furnished through church collections or parochial assessment.

The Third Plenary Council of Baltimore contains the provision[2] that it is not "ab aequitatis ac justitiae tramite alienum" to impose an annual tax upon the priests, in such circumstances as ours, for their protection as individuals and their honor as a body. The same decree empowers bishops to levy an annual assessment "pro rata salarii" on the priests of their dioceses for the aforesaid purpose. The Diocesan Board of Columbus made the assessment uniform for all, "not merely to avoid offensive divisions, but even for the sake of equity itself; for larger incomes usually involve larger outlays, while smaller incomes are commonly conditioned with less expense."

With regard to the diocesan clerical fund the Second[3] and Third[4] Councils of Baltimore authorize bishops to prescribe a collection from the congregations and missions of the diocese, levying a tax in proportion to the financial means of the parish; or, if the people are already burdened with demands for the support of religion, to impose a *pro rata* assessment on the personal income of priests of the diocese for the relief of those of the clergy who are broken down in health or disabled for priestly duty by the hardships of their vocation, or by long and arduous service in the ministry.

Usually delinquent clerics are not debarred from a share of the benefits accruing from the clerical relief society fund or from the diocesan priests' fund. Both reserve a margin for the unfortunate among them. The support of indigent erring ecclesiastics may, according to Smith,[5] be taken from the taxes and alms which are collected for dispensations from the bans and impediments of marriage, or from other sources of a similar kind.

[1] The archdioceses of Baltimore, New York, Philadelphia, the dioceses of Ogdensburg, Springfield, and others.

[2] No. 71.

[3] Decree 90.

[4] Decrees 70 and 71.

[5] *Elements of Eccles. Law*, n. 1879.

There is at present no clerical fund to maintain a system of life insurance and endowment for sick and aged priests.

It is not within the scope of this paper to give detailed statistics regarding the financial reports of the various clerical fund societies or relief funds. Such reports form, however, an important factor in the organizations I speak of, and they should not be neglected, however high the standard of sacerdotal honesty may be. Every coöperative society is bound to give its members a statement of its financial transactions, together with other kindred information. Coöperation increases when members are made acquainted with the principles and the working of the system involving their own interests. The cash side is in reality the *crux* of the whole matter.

Organizations.

Fraternal societies or guilds were numerous during the much-reviled Middle Ages. They were all fashioned after the monastic orders. They "appear as an enlarged great family, whose object is to afford such assistance to their members in all circumstances of life as one brother might expect from another."[6] One of the features of the guilds was the financial assistance they gave to sick members.

There are four things to be considered in the organization of a society: the end its members propose to themselves; the means of attaining to that end; the number of members composing the society; and their moral union. Societies are either corporate and known to law or unincorporated. Of the latter class the law does not take cognizance. Incorporated societies may as such receive devises, legacies, or bequests. These, in the event of a society not having been incorporated, should be made to the respective bishop or to some other responsible party. In New York and Wisconsin a trust for charities must be as definite as a private trust. The constitution is the organic law, and the by-laws are the contingent law of a society. The following schedule of matters is provided for in the by-laws of clerical relief societies: title, object, and location of the society; terms of admission of members; manner of conducting meetings, and qualifications and

[6] Brentano, *Guilds and Trade Unions.*

rights of voters; composition of the managing board, and the extent of its powers, and a provision for the removal of members belonging to it; mode of raising money and granting temporal and spiritual relief, and the conditions under which any member may become entitled to any benefit, and the fines and forfeitures for breach of rules; provision for the investment of funds, and for the periodical rendering and auditing of accounts; manner in which disputes of claimants shall be settled, the decision so made to be binding and conclusive on all parties without appeal; the convening of a meeting of the association and the method of its conduct; manner of making, altering, amending, or rescinding by-laws; proceedings in case of dissolution or division of the society; receiving gifts or bequests; defraying funeral expenses. Our clerical societies are mostly benevolent, fraternal, or eleemosynary associations. They are built on the coöperative or assessment plan. There must be a proper relation between the method and the object in view. Any clerical relief society should be brought to a standard of accuracy and business thoroughness to insure its success. The administration of clerical societies must be honest, and as far as possible efficient. Solidarity among priests will be promoted if they have assured means in their declining years. All funds must be adequate to meet all ordinary demands upon them.

Clerical Organizations in America.

The aim or special object of all clerical relief associations is to render financial assistance to such of their members as are by sickness, accident, or old age unable to perform the duties of active ministry. Some societies add to this a spiritual benefit of celebrating Masses *sub obligatione justitiae* for the repose of the souls of departed members.

Whilst the principles of all clerical fund associations or clergy funds[7] are everywhere the same, the method and scope of the work vary according to the needs of the locality. In this country they are all separate organizations, and are variously styled, for instance, the Clerical Relief Fund and the Clerical Benevolent Association of the archdiocese of Baltimore; the Clergy Fund

[7] Some clergy funds are practically clergy societies.

Society of the archdiocese of Boston; the Clergy Fund Association of the archdiocese of Chicago; the St. Michael's Priest Fund of the archdiocese of Milwaukee; the New York Diocesan Relief Fund Association and the Clerical Relief Fund of the archdiocese of New York; the Infirm Priests' Fund of the archdiocese of St. Louis; the Clerical Fund Society of the archdiocese of Philadelphia; the Clergy Fund of the archdiocese of St. Paul; the Retreat Association of the archdiocese of New Orleans; the Infirm Priests' Fund of the diocese of Columbus;[8] the Diocesan Clerical Fund of Davenport; the Clerical Relief Fund of Erie; the Clergy Relief Union of Vincennes-Indianapolis; the Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne; the Missionary Fund of Detroit; the Diocesan Priest Fund of La Crosse; Leo's Benevolent Association of the Roman Catholic Priests of Green Bay; the Clergy Fund Association of Peoria; the Infirm Priests' Fund of Natchez; the Clerical Relief Association of Pittsburg; the St. Joseph's Benevolent Association of Sault Ste Marie and Marquette; the Sick Fund of Providence; the Clerical Fund of Newark; the Clerical Fund Society of Scranton.

It would be desirable, for the sake of uniformity and simplicity, to bring the various societies and funds into a unified system of alliance or affiliation, or to establish a bureau of information to enkindle a spirit of emulation. The various States of the Union have Charity Organization Societies, with Boards of State Charity for the relief of the dependent, delinquent, and defective classes. Annual conferences are held, at which delegates of the societies are addressed by specialists and receive the secretaries' reports, and afterwards discuss different points of interest to them in their work. The managers of the clerical relief societies or funds might well copy after them in this regard. It is their duty to diffuse among the clergy and the parishes a sense of the obligation of doing something every year through some channel for their incapacitated brother priests. A centralization of clerical relief societies or funds is certainly a work of specialists with scientific methods and a high order of business talent to direct the affairs and to avoid interference of the societies with one another. The question of com-

[8] The diocese of Galveston has adopted the same constitution and rules.

parative expediency always depends upon the results produced by each society. It might be alleged that large societies are not always successful. When the ecclesiastic is conscious that what he does and gives is for himself and for those he personally knows, he will make his sacrifice willingly and promptly, and besides, he will take a greater interest in the material prosperity of a small society than in other societies so large that members do not know one another and cannot control all the weaknesses and consequently do not feel themselves responsible for the general success.

The Provincial Council of New York in 1883, the Synods of Buffalo in 1886, and of Newark provided for the establishment of Mutual Benefit Associations, of which the members are themselves the parties insured. In such societies scrutiny has to be exercised in the admission of members, as mutual benefit societies are not almoners of relief for their clients. Unscrupulous and unworthy priests have managed to get a legal claim on the funds of mutual aid associations of priests. The Clerical Mutual Benefit Society of the archdiocese of Milwaukee, the Clerical Mutual Aid Association of the archdiocese of St. Louis, and some others, have ceased to exist. They were disbanded, as they were merely optional organizations, in order that a diocesan society might be formed into which all the priests of the diocese should pay yearly dues for the succor of disabled priests.

In some dioceses it is left optional with the priests to join these associations. At the same time it is the desire of the bishops that all the secular clergy should be on the roll of membership of their respective organizations. Voluntary societies have, as a matter of fact, merely a nominal connection with the bishop, and practically act in entire independence of his control. Many priests believe in self-help and self-government. They would pay benefits to sick members irrespective of their poverty. The benefits distributed are claimed as a right, and consequently are free from the humiliating sense of receiving charity, largess or gratuitous relief. This is regarded as fair business, like that of any other life insurance company. Charity is not an element of these societies. Rights spring from duties fulfilled. The funds of such societies are appropriated solely for infirm or superan-

nuated members who are deprived of the usual emoluments of their office. No difference is made whether an incapacitated member has sufficient money of his own or not, because the fund arises equally from the personal contributions of all the members. As there are always abuses which, if extensively practised, will drain the treasury and defeat the humane intentions of the Third Plenary Council of Baltimore for the relief of disabled clerics, they ought to be carefully prevented by leaving some discretion to the directors in regard to the monthly allowances. Such a provision would preclude any run on the fund. Another thing is that wide and indiscriminate insurance will include the weak, aged, and the dishonest in such a way as to throw the burden of expense upon the strong, the young, and the honest members.

In dioceses where annual collections for incapacitated priests have proved inadequate, bishops have sometimes found it necessary to oblige all priests to join the diocesan priests' fund association, although the benefits do not come as a right, but as a gratuity. "When a brother priest is stricken down in sickness or distress we may all tremble and recall the divine admonition, 'Let him who stands take heed lest he fall.'"[9] The strenuous efforts made by some of the bishops to establish a diocesan fund of this character have been frustrated by the selfishness, narrowness, or apathy of unresponsive ecclesiastics. Such cases must be charged, not to the neglect of the interests committed to the board of management, but to the imperfections inherent in all things human.

The question may be asked: Is it lawful for a bishop to levy a contribution on the personal income of priests under his jurisdiction to meet the expenses of a clerical fund? Manifestly, such a purpose is within the just scope of the legislative power of a bishop, and it is not easy to see why the levying of this tax does not come fairly within the legislative means to such an end. According to the enactments of the Third Plenary Council of Baltimore, each bishop is obliged[10] to establish a fund

[9] Secretary's Report of the Committee for the Infirm Priests' Fund of Davenport.

[10] No. 71: "Statuimus ac decernimus, ut in singulis nostris dioecesibus Episcopi . . . constituant modos mediaque opportuna. . . ."

for the succor of indigent priests. Consequently, it is incumbent on the bishops to furnish indirectly, by some contrivance, the ways and means of meeting the outlay entailed by the relief of old, sick, or otherwise disabled priests who are needy. Priests may not regard it as optional whether they give or withhold a contribution to this fund. They have a duty of coöperation with their bishop, and may not burden their ecclesiastical superior with the whole task. It is impossible to say that their action in this regard will in no manner affect their official status, as it is an evidence of loyalty or disloyalty to their bishop. The expense of clerical funds must be met, as far as possible, by those who are materially concerned in it and by those who wish to avoid the charge that will be made against them at the end of the world, viz.: "I was hungry and you gave me not to eat; I was a stranger and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me."[11] The society assists financially distressed priests, and thereby serves as an auxiliary to the bishop in enabling him to carry out the instructions of the Third Plenary Council of Baltimore relative to the proper maintenance of priests in their need. Such a law is evidently for the welfare of clerics and the people. "Ex eo," says the great canonist, Pope Benedict XIV, "quod episcopi sint superiores presbyteris potestate jurisdictionis, necessario consequitur, posse ab illis leges ferri, quibus presbyteri, etiam inviti et reluctantes, cogantur obtemperari."[12] If bishops can bind priests to make the diocesan spiritual retreat for the renovation of their spirit, even when such a retreat involves personal outlay, it is at least plausible that he may oblige priests, unless there be *causae deobligantes*,[13] to contribute from their own resources towards the succor of needy clerics. If bishops had at their disposal something in the nature of secret service money, affairs would be different. Those who are remiss in their duty towards this fund cannot be punished in extra-judicial form, because their conduct is not detrimental to any efficient pastoral

[11] Matth. 25: 42, 43.

[12] De Synodo, l. 13, c. 1, n. 3.

[13] "Cum incommodo valde gravi seu gravi nocumento," says Gury, *Compend. Theol. Mor.*, I, 100–108.

work. "The administrative penal policy will be of no consequence, unless the delinquent voluntarily submits himself. If he do not, the bishop must, after all, have recourse to the judicial criminal procedure." [14]

Some societies are greatly embarrassed by priests who feign to be insolvent, or who are delinquent in paying their dues, thereby assuming an unfriendly attitude towards the fund. Priests who are most faithful in the discharge of their duty are justly indignant at being obliged to work for the defaulters. Those who pay are demoralized by those who are in arrears. It should be regarded from the standpoint of simple duty, and, not alone of sympathy. The obligation is a sacred one, and should not be shirked or eluded. The assessment for the fund is a real debt. The individual members owe a debt to the society, and, conversely, the society owes a debt to its members. These debts are reciprocal and interdependent. Upon the faithful discharge of the one depends the faithful discharge of the other. If a priest in arrears should apply for benefit or pension from the fund, some regard it as good policy to treat the delinquent to the least possible sum that may suffice his needs. A liberal allowance to such clerical "mugwumps" and "bolters" would be considered as a premium on neglect and disloyalty to the society. In some societies there is a by-law that if a member should be in arrearage within a specified time, he not only forfeits all dues previously paid in, but also loses membership in the society for the default.

To secure prompt payment it would be beneficial to offer a reward in the shape of discounts for punctual payment. This is a feature in all loan and building associations. Some clerical aid societies attach a fine, a money penalty, to each failure to pay dues at the appointed time. As regards the amount of the fine much divergence of opinion exists. The usual penalty is fixed at ten per cent. for every dollar of dues. It would tend to arouse interest among the members to have a statement of accounts rendered at certain times, supported by such vouchers as are customary and as circumstances permit.

[14] Droste-Messmer, *Canonical Procedure*, n. 99.

Recipients of Relief.

It is a serious matter to decide at times whether to give or not to give succor. Different societies are governed in this by different standards. Only those are entitled to benefit who stand in some definite and continuous relation to, or who are canonical members of the diocese, that is, who are ordained for or have been affiliated to the diocese, or who exercise faculties under the authority and by appointment of the respective bishop; but not those who render temporary service or who have but an indefinite connection with the diocese. Any priest who severs his connection with the diocese, or whose faculties are withdrawn by the bishop for misconduct or disobedience, forfeits his full claims on the clergy fund or against a clerical relief society. Clergymen depending upon the diocese for financial assistance, but upon whom censure has fallen, are usually sent to an institution or monastery, where they receive board, clothing, and lodging at the expense of the diocese for a reasonable period of meritorious probation, or until they are received into another diocese.

An ecclesiastic is only entitled to benefit or to a competence when he is incapacitated, is unable to draw regular salary, and has not a sufficiency for his becoming support. A distinction must be made between real and supposed wants. For real needs help must be at once and adequately furnished. It is the suspicion that the wants are not real which hampers much of the willing service. Poverty is sometimes feigned and sickness fraudulently alleged in order to secure benefit from the funds. To prevent this imposition it is now a rule in some dioceses that each claimant making application for relief in writing, must present, unless the disability is patent, a certificate from one or two qualified physicians, with a diagnosis of the case and a statement of the incapacity to perform clerical duties from two responsible brother priests, who are sometimes appointed by the managing board. Blanks for this purpose with postage are supplied by the secretary of the society. Such a provision insures relief for the really worthy and sick members, and defeats the purposes of the designing.

Interpretation of Sickness and Old Age.

The by-laws of the Clerical Relief Association of the diocese of Pittsburg contain the following clause: "By sick or disabled members those only are understood who, by illness or disability, are unable to perform any of the usual Sunday or parochial duties. Nor shall benefits be granted for illness of less than twenty-one days' duration." This rule was adopted because "frequent claims were presented by many who seemed to look upon the association as an ordinary sick benefit society, in which members are entitled to aid for one or two weeks' illness. . . . The intention of the original founders was to afford assistance to those only who were permanently disabled or whose infirmity was of such character as would likely incapacitate them for a considerable time." In the constitution of the St. Michael's Priest Fund of Milwaukee we read: "Ordinarily no member receives any benefit for the first thirty days of his disability." An infirm priest is certainly not a valetudinarian. Where the sickness does not incapacitate the cleric from all duty, he may be detailed to perform specific services. For permanent disability it is beyond all contradiction that the aid received at an institution is more proper and economical than any aid that can otherwise be given. One Northern diocese has adopted the following measure: a priest may apply for assistance as soon as he is disabled (by age, sickness, or accident), and is unable to discharge his pastoral duties or take the place of assistant, no matter whether such disability be temporary or permanent. But there is this condition, that he must resign his place before he can draw benefit upon the fund. This puts his place at the disposition of the bishop. If the priest recovers and is able to resume his ministry, the bishop may appoint him to the former place again. As long as the priest remains in his charge and draws his salary, he cannot claim succor from the society, and if he needs an assistant or a substitute for a time, he himself must provide for the support of such. It cannot be proved, from any of the reports or rules, whether, during a sickness which incapacitates the patient or reconvalescent from work, contributions have to be paid or not.

A priest is old who has outlived his usefulness, and who is not,

by reason of his advanced age, able to discharge any clerical duties. An annuity is granted to all such. A pension is somewhat in the nature of deferred salary. It is a compensation for the loss of capacity to work, in consideration of services rendered in the past. A pension is not given simply for old age, should the person be in vigorous health. Pope Innocent III urged ecclesiastics, especially the bishops, not to quit the field, but, like true soldiers of Christ, die with their arms buckled on, and at their post.[15]

The Third Plenary Council of Baltimore empowered our bishops to provide a pension with the title of "rector emeritus" for rectors who, after due trial, are removed from their office or who voluntarily resign on account of age. In the constitution of the Clerical Fund of Newark, these two rules are laid down: "Any rector, infirm or superannuated, who, by virtue of Diocesan Statute No. 146, receives at the rate of $500 per annum from the church to which he is attached, shall receive at the rate of $100 per annum from the Clerical Fund. Any priest who by reason of infirmity or old age is attached to a church or institution from which he receives less than $600 per annum, shall receive from the Clerical Fund an amount sufficient to make his yearly income $600. The board and washing of such priest will be estimated at the rate of $300 per annum." Father Baart argues almost the same point on the ground that "right reason, and the sense of mankind will not allow that he [the retired priest] should be degraded because of old age to the position of an assistant or chaplain. This fact should not influence, or be allowed to influence, the pension to which the law entitles him without a degradation. However, sometimes the poverty of the diocese is alleged for such methods."[16]

The constitution of the Infirm Priests' Fund of Columbus deals at length with the problem of pensions. In Article VII it provides that "the Board shall make a deduction from the regular pension in the case of a priest not entirely disabled; such deduction to correspond to the remuneration he receives for such services as he may still render or be called upon to render. Pensions shall be

[15] Analecta II, 1507, 1510.

[16] *Legal Formulary*, No. 120.

granted for time past only. In no case shall a pension be granted for more than three months at a time. Only priests belonging *ex origine* or *ex incardinatione* to the diocese of Cleveland receive pension. All who are not fit for services receive $500 a year. Every priest has there to resign his position to receive the pension. The archdiocese of New Orleans has for superannuated priests the Retreat Association of the Secular Clergy, with the following statute: "Priests who are not incapacitated by sickness, etc., and who are well, may receive the pension of $50 monthly, provided they have reached the age of 65 years and one day, and have resigned their parish and retired from active ministry." Each member has to pay $15 yearly towards the fund.

Internal Management.

All clerical funds or relief associations are generally managed by an elective board or committee of the clergy, under the presidency of the bishop. Bishops do not generally proceed by their own power, but appeal to the concurrence of so-called directors or trustees of the funds or finance committee of the diocese. The bishop, because the task is too cumbersome for him alone, gladly accepts their assistance and advice. The work is properly his. The members of the board hold a very subordinate position of responsibility, derived chiefly from the fact that the bishop has accepted them as his advisers and helpers. The Third Plenary Council of Baltimore, in its seventy-first decree, does not intimate whether the position of the board is *mutatis mutandis* analogous to that of the consultors or not. If the board or the corps of officers managing clerical funds is not to be an ornamental body only, it must be endowed by the bishop with advisory, administrative, or executive faculties. Nevertheless, the members of the board remain only agents of the bishop. When discretionary power is lodged in the board, it may determine the amount of money to be paid. No officer has then power to make expenditures without authority given therefor by the board.

The practice of many dioceses differs with regard to the election of the officers of the board. In the diocese of Belleville the bishop and the consultors administer the fund; in another the bishop and the deans. This arrangement holds good in dioceses

where proper clerical organizations do not exist. In some dioceses the officers constitute a self-perpetuating body; in others they are selected by the bishop; still in others they are divided into groups, one of the groups retiring at fixed intervals of time; one class is appointed by the bishop; another is chosen, orally or by ballot, by the clergy of the diocese; and the third is elected by the board so constituted. Vacancies are filled either by the bishop, who is *ex-officio* president, or by ballot of the remaining members of the board. The better system is to have a board that is relatively permanent, as a rapidly rotatory body of directors brings in an entirely new body of men who may lack experience. In executive management a small board is more efficient than a board with a large number of members, who have each to be consulted before any important step can be taken, and therefore are incapable of prompt action, unless urgent matters devolve upon the president *ex-officio*. It is always desirable to provide for an odd number of members of the board, to avoid the possibility of deadlock on any question. Persons appointed to the board receive no compensation for their services, but are entitled to the amount of all outlays necessarily incurred by them in the proper discharge of their duties. The performance of any honorary office is to be considered upon the same footing as the management of a guardianship. The board is exempt from personal liability for the debt of their charge.

It is unnecessary to discuss here all the duties of the several officers; it will suffice to remark upon some of them. The secretary is the accountant and the bookkeeper of the society. From a financial point of view it matters nothing whether the accounts are kept according to the double-entry or the single-entry system of bookkeeping, provided there is accuracy in the accounts. The secretary must, from time to time, furnish a detailed statement of the financial concerns of his charge. Many other items of information are usually embodied in his report. The treasurer is the custodian of the funds. He pays all orders and drafts upon him, which are authorized by the board in control of all disbursements, by giving warrants for the payment of moneys from the treasury. He must demand vouchers for every penny expended, draw up an itemized statement and have its

accuracy attested. Many dioceses require that at least the treasurer shall, before he assumes his office, be required to give a bond with sufficient sureties to the president. This is a reasonable precaution to safeguard the funds from the light fingers of an Iscariotic treasurer. The bond should be twice the amount of any sum of money that may be expected to be in his keeping at any one time during the year. Some associations require the treasurer to deposit the surplus amount to the account of the association in a regular bank designated by the board, or to invest it in Government or State bonds and securities, or to secure it in mortgages upon well-located, improved, productive real estate, worth at least twice the amount advanced thereon, and with fire insurance policies as collateral security for the same. It cannot be said whether such securities and all surplus money may be deposited with a trust company, which shall, under the advice and direction of the board, collect and pay over to the board the income of the securities, invest and reinvest the capital thereof, care for and properly protect the property, both cash and securities, committed to its charge, keep proper accounts for the board, and hold all said property at all time subject to the order of the board. The St. Joseph's Benevolent Association of the diocese of Marquette has a by-law, according to which "the surplus must be placed in the name of the president. The surplus amount may be lent to some congregation of the diocese, at the recommendation of the president, and at the conditions to be approved by the directors." Nearly all dioceses have their own fiscal year, which is so arranged as to be most convenient to the clergy.

In the next article we hope to deal with the subject of funds—their source and distribution.

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THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.

I.

FOR some years a continually increasing interest has been shown in the writings of Father Billot, S. J., the senior professor of theology in the Gregorian University at Rome. His works dis-

play that freshness, independence, depth, and fulness of thought, and that lucidity of expression which are so attractive to the student of theology, and it is so evident that, while concise, he writes *ex abundantia*. An evidence of the interest manifested in his works has been the appearance in the AMERICAN ECCLESIASTICAL REVIEW[1] of two articles on the Sacraments and their mode of causality, with especial reference to Father Billot's (though, as Father Billot claims, not so much his, as St. Thomas') theory of sacramental causality. And even though the reviewer combats Father Billot's teaching, still all lovers of theological science, and especially all those who, as undergraduates of the Gregorian University, have sat at Father Billot's feet and received of his learning, will be grateful to him for having drawn the attention of so large and so important an audience as is formed by the readers of the ECCLESIASTICAL REVIEW, to the writings of a theologian so original, so profound, and so orthodox.

The question of the causality of the Sacraments is peculiarly one which has an attraction for the speculative theologian. It is an old question, centuries old, yet the interest is still sustained. But the publication of Father Billot's work on the Sacraments has marked the commencement of a new epoch in the discussion, for it has raised to a position of undoubted importance a theory which modern theological writers have hitherto only noticed as a curiosity of scholastic archæology, or thought it the greatest charity to leave buried beneath the covers of ancient folios. Henceforth, no theologian can afford to leave it out of his calculation. It has, therefore, seemed to me that, as this theory has been brought to the notice of the readers of this review, a full account of it and of the theological arguments by which it is sustained, would not be unacceptable to them. As I cordially accept Father Billot's doctrine of the causality of the Sacraments in its entirety, it will not be necessary, and it would be inconvenient and burdensome to the text, for me to be constantly introducing such phrases as "Father Billot says," etc., but it will be understood that, while I adopt the direct form of narration, very little of what I write has any claim to originality, as far as I am concerned.

[1] May and June, 1900. "The Sacramental Channels of Divine Grace;" "Sacramental Causality;" by the Rev. Alex. MacDonald, D.D., St. Francis Xavier's College, Antigonish, Nova Scotia, Canada.

The theory, then, stated briefly, is as follows: The Sacraments are efficient instrumental causes of grace, under God, the principal cause. They are not instrumental, however, in the sense that grace is their immediate effect. A Sacrament validly received produces in the soul an effect distinct from and antecedent to grace, viz., a disposition which entitles the soul to grace, as long as no impediment is placed in the way by the recipient. The Sacraments, therefore, while being true causes of grace, are not immediate, but mediate and disposing causes. Moreover, the sacramental efficiency belongs not to the physical but to the intentional order. Hence, both the physical and the moral causality of the Sacraments, in the sense in which these theories are understood and explained by their exponents, are to be rejected.

From the outset it must be noted that this theory has two distinct parts: 1. That the Sacraments act as instrumental, dispositive causes of grace. 2. That their agency belongs to the intentional, not the physical order. Neither of these two propositions is involved in the other. A dispositive cause may be physical, and an intentional cause is not necessarily dispositive.

Let us, first of all, define our terms. Besides the division of efficient causes into principal and instrumental, there are two other divisions which are of great importance in determining the question under discussion. Efficient causes may be divided, first, into physical, intentional, and moral; secondly, into perfective and dispositive.

A physical cause, in its primary and original meaning, is one whose activity directly terminates in a physical, material, change of the subject; but it is used also of spiritual things, and is then understood to signify the immediate cause of any effect which has a real existence of its own, outside the realm of thought or cognition, and can be classed under one of the ten categories into which physical entities are divided.

An intentional cause is one whose causality and immediate effect belong to the order of cognition, whether sensitive or intellectual; its office being (as far as our present subject is concerned) to convey the intentions or concepts, whether speculative or practical, from one intellect to another.[2] *Intentio*, in scholastic

[2] Of course, an intentional cause is a physical entity; it is its activity which belongs to the intentional order.

phrase, is the same as concept; and is so called, because the intellect in the act of understanding, *intendit in*, directs its attention upon its object. *Intentionalis*, therefore, means belonging to the order of intentions or concepts. St. Thomas[3] says, "Intentiones non causant transmutationes naturales;" and concludes that, because light does cause natural changes, therefore it possesses "esse naturale," not "esse intentionale." In I p. q. 79, a. 10, ad 2, he says that all the acts enumerated in the objection belong to the intellectual faculty, viz., intelligence, *intentio*, cogitation, etc., "when it (*i. e.*, the intellect) applies what it has apprehended to the knowledge or production of something else, that act is called *intentio*."[4] Again, in *Sent.* I D 2, q. 1, a. 3: "Sometimes that which is signified by a name is not the representation of an object existing outside the mind, but something which follows from the manner in which the external object is apprehended by the intellect; such are *intentions*, which our intellect forms. Thus, that which is signified by the word "genus" is not the representation of something existing outside the mind; but because the intellect understands animal to be found in a number of species, it attributes to it the intention (or concept, idea) of genus; and although the proximate foundation for such an intention (or concept) is not in the object but in the intellect, its remote foundation is the object itself. Hence, the intellect is not false in forming for itself these *intentions*." Hence, St. Thomas by "intention" clearly means concept. "Intentionalis," therefore, signifies belonging to the order of concepts or of cognition, and that is the sense in which we use the term.

Then there is the moral cause. The term moral is perhaps the most indefinite in the whole of philosophy or theology. The efficient moral cause (which is the true moral cause) is a cause, which by some action of entreaty, persuasion, counsel, threat, command, etc., furnishes a motive which induces a physically free agent to produce a physical effect. But this is not the sense in which the term is used by those who hold the moral causality of the Sacraments. By a moral cause they mean a cause

[3] *Sum. Th.* I p. q. 67, a. 3.

[4] "Secundo vero id quod apprehendit ordinat ad aliquid aliud cognoscendum vel operandum, et hic (actus) vocatur intentio."

whose goodness or worth moves an intelligent physical cause to produce a physical effect. Here the moral cause puts forth no activity, and therefore is not efficient. It belongs rather to the order of final causes, as something *for whose sake* (*cujus gratiâ*) some action is performed. Again, by a moral cause is sometimes understood any cause that is not physical. The phrase moral cause is therefore very vague, and without explanatory additions conveys no distinct meaning. To apply these terms to the theory under discussion, the causality of the Sacraments may be called physical, if by physical is meant any cause that by a *real* activity produces a *real* effect, whether its activity and effect belong to the order of nature or to the order of the intellect.[5] It may be called moral, if by moral we signify a cause whose immediate effect is not physical, in the sense of our definition of physical cause given above; and it is only thus that the division of efficient causes into physical and moral is adequate. But if the terms are correctly employed, we must add another member to the division to make it complete, viz., intentional cause, *i. e.*, a cause whose activity and immediate effect, while in a most true sense *real*, still belong to the order of cognition and not to the order of nature. It is to this class of efficient causes that the Sacraments belong.

The second division of efficient causes which we mentioned above as of importance in our discussion, was the division into perfective and dispositive causes. An efficient cause, whether principal or instrumental, is perfective when its operative power reaches directly to the ultimate effect; as for instance, the painter is the principal and his brush the instrumental perfective cause of the finished picture. It is only dispositive when its activity stops short at the production of a disposition in the subject, which entitles it to receive a certain perfection from some external source. The very existence or possibility of such a thing as an efficient cause which is merely dispositive, seems to be considered very doubtful, or at least there seems to be much hesitation in numbering it among efficient causes. But let us take the example with which St. Thomas and the older scholastics illustrated this theory of dispositive causality of the Sacraments. A father is un-

[5] Thus De Augustinis, *De Re Sacramentaria*, vol. I, p. 241: "Causa physica per *realem* influxum effectum producit." (Italics mine.)

doubtedly a principal efficient cause of his son, the *semen* being the instrumental cause. But both are dispositive. The efficiency of neither can attain directly to the perfect, living, human being. It stops short at the preparation of the suitable matter for the reception of the soul. The virtue of the *semen*, as the instrumental cause, disposes the matter, raises it to that state of perfection in which it becomes entitled, according to the natural law, to receive a human soul. The soul, however, proceeds directly from the creative hand of God. And yet the father is truly an efficient cause of his *son*, not merely of his son's body. "The whole man," says St. Thomas,[6] "proceeds from the parent, because the virtue of the *semen* operates to the union of the body and soul, *by disposing the matter by a final disposition* which *necessitates* the form; and from this union a man has it that he is a man; but it is not in such a way that some *portion* of man is produced by the virtue of the *semen*." Paludanus likewise:[7] "Homo est causa hominis, disponendo." Similarly St. Thomas[8] tells us that the *personal* merit of our divine Lord was the efficient *dispositive* cause of the reward which He received from His Heavenly Father; that is, the merit of His obedience even to the death of the cross, caused a disposition dignifying Him and entitling Him as man to exaltation and glory above all creatures in heaven, on earth, and under the earth.[9]

It is not necessary, however, nay, it is impossible that the disposition or title, which is the immediate effect of the active cause, should itself operate efficiently in the production of the ultimate effect. The disposition induced in the human fœtus does not actively coöperate with God in the creation of the soul. There can be no perfective instruments in an act of creation. Nor is the title to recompense, which is the immediate result of a meritorious act, an efficient cause of that recompense. That is bestowed

[6] *Qq. dd de Pot.*, q. 3, a. 9, ad. 2.

[7] IV Div., 1, q. 1.

[8] *De Verit.*, q. 29, a. 6.

[9] See Philipp. 2:8–11; also Apoc. 5:12–14. "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and glory and benediction. And every creature which is in heaven, and on earth, and under the earth, . . . I heard all saying: To Him that sitteth on the throne and to the Lamb, benediction and honor and glory," etc.

by the superior. But the efficient *perfective* cause of the title or disposition, becomes *ipso facto* the efficient *dispositive* cause of the ultimate effect. In fine, it is the same to say that a cause is the efficient *perfective* cause of the disposition necessitating the ultimate effect, and that it is the efficient *dispositive* cause of that ultimate effect. It is not necessary, therefore, that there should be active causality throughout the whole line of causes. It is requisite and it is sufficient that the initial cause should efficiently bring about the *necessity* of the ultimate effect. It is then its efficient dispositive cause.[10]

A word of warning must here be given. This disposition entitling the soul to grace must be carefully distinguished from the dispositions of soul which are a prerequisite for the worthy reception of the Sacraments; such as faith and hope in God the Sanctifier, and at least attrition. These latter are required in order to remove any impediment that may have existed in the soul to the entrance of grace. The reception of a Sacrament is an act of faith in its healing and grace-giving power; it is an act of hope that the soul will receive the spiritual effect of the Sacrament, and an act of the renunciation of sin, for grace and sin mutually

[10] I notice in the AMERICAN ECCLESIASTICAL REVIEW, for May, 1900, p. 462, an excellent example of causality which is instrumental and dispositive, as well as intentional. "The word 'March,' addressed by an officer to his men, results in a forward movement on their part. But it is the idea of command which it conveys that causes the movement." Now the word March is a practical sign of the forward movement. It both signifies and causes the action of marching; not, however, immediately, but mediately, through the idea which it conveys. For a disposition is thereby induced in the men, viz., an obligation of obedience, which carries with it the necessity of acting according to the word of command; hence the act itself, of which the men, by the exercise of their physical locomotive faculty, are the physical causes. The word March, therefore, is an instrumental dispositive cause, belonging to the order of intentions. Still the disposition created in the soldiers, by the word of command, viz., the obligation of obedience, is not itself efficient as regards the forward movement, for it takes no active part in its production. The officer and his word of command, besides being dispositive causes of the ultimate physical effect, are also its efficient *moral* principal and instrumental causes. Their causality is of the moral, not the physical type, for they move the physical agent, the soldier, to produce the effect of marching. The Sacraments, however, though they are dispositive, are not moral causes of grace. They do not move God to grant the grace, for they are the instruments of God, the principal agent; and God would therefore be the efficient moral cause of His own physical action, which is impossible. As the divine instruments they produce in the soul a title to grace.

exclude each other. Hence these dispositions are required to bring the soul into harmony with the Sacraments, and to render it susceptible of its sanctifying effect. They are, therefore, not effects of the Sacrament, but go before it as conditions of its worthy reception, and proceed *ex opere operantis*. But the sacramental disposition of which we are now speaking, is the immediate effect of the Sacrament, is produced *ex opere operato*, and not merely renders the recipient a fitting subject for grace, for this he is already presumed to be, but gives him a right and title to it.

II.

That St. Thomas, in the early days of his career, held and taught that the Sacraments are instrumental dispositive causes of grace, is admitted on all hands. It is contended, however, that in later life, when in the fulness of his powers, he saw reason to revise his opinion, and came to the definite conclusion that the Sacraments are the immediate perfective causes, instrumental of course, of grace itself, and not merely of a title to grace.[11] Still, it is confessed that St. Thomas made no *formal* retractation of his early teaching; and while it is not true to say that this is the chief reason for maintaining that his teaching remained unchanged throughout his life, it nevertheless throws upon those who allege a change of view, the *onus probandi* at least an *equivalent* retractation. The "Sanctus Thomas seipso doctior," or "altius prospiciendo" of Cajetan, occurring as it does whenever he thought fit to differ from his master, is repeated too often to be accepted without hesitation or examination. What then are the proofs of this equivalent retractation? There is but one, handed down from Cajetan, viz., that St. Thomas in the *Summa Theologica* teaches that the Sacraments are the *instrumental* causes of grace.[12] But surely this is no retractation; it is reiteration. He had never held any other opinion. In the Commentary on the Sentences,[13] he divided instrumental causes into perfective and dispositive, and

[11] In order to keep the two questions distinct, it will be convenient to defer the consideration of St. Thomas' opinion as to the physical or intentional causality of the Sacraments, till later.

[12] III p., q. 62, a. 1.

[13] IV D. 1, q. 1, a. 4. q. 1.

held that the Sacraments were instrumental dispositive causes of grace. Now, in the Summa, he still teaches that they are instrumental causes of grace, but does not say whether they are perfective or dispositive. He simply refrains from entering further into the matter. That is all. Where is the change of view, or equivalent retractation?

In fact, in the Summa, St. Thomas, so far from denying, positively supposes the dispositive causality of the Sacraments; for 1° he founds upon it the revival of Sacraments validly, but unworthily received; and 2°, he equivalently teaches it.

1°. In III p. q. 69, a 10, he asks, "Utrum, fictione recedente, Baptismus suum effectum consequatur?" He says that just as when anything is generated, it receives, together with the form, the effect of the form, unless there is an impediment, so when a person is baptized, he receives the character (which corresponds to the form), and also the special effect of the character, which is grace remitting all his sins. Grace is the "effectus formae," and the form is the character. In other words, the character is the sole immediate effect of the outward sign, and is a disposition or a title necessitating, as far as in it lies, the conferring of baptismal grace. But if the recipient of the Sacrament puts an obstacle in the way, grace cannot enter the soul; but let the obstacle be removed, and grace enters, just as if no obstacle had ever been there; the character exercising its influence in precisely the same manner throughout. How does this teaching differ from that of the Sentences, IV D. 4, q. 3, a. 2, q. 3? "In Baptism a character is imprinted, which is the immediate cause *disposing* (the soul) *to grace*, and therefore, since an unworthy reception does not invalidate the character, when the obstacle of unworthiness, which obstructed the effect of the character, is removed, the character which is present in the soul begins to have its effect; and so Baptism produces its effect when the obstacle is removed." Could there be a closer parallel?

2°. St. Thomas equivalently teaches the dispositive causality of the Sacraments whenever he distinguishes between the *Sacramentum tantum*, the *res et sacramentum*, and the *res tantum*. Take III p., q. 66, a. 1, where he says that the *sacramentum tantum* is the outward sign (*i. e.*, of course the practical sign) of the interior effect: that in Baptism, the *sacramentum tantum* is bodily ablution accompanied by a set form of words; that the

effect signified and produced by the outward ablution is the *res et sacramentum*, viz., the baptismal character; and finally that the baptismal character, besides being the effect of the exterior ablution, is itself the sacramental sign (and therefore cause) of interior justification, which is the *res tantum* or ultimate effect of the Sacrament.

Indeed, in any other theory it is impossible to explain why it is that the Sacraments which imprint a character upon the soul cannot be repeated. For if it were true that the character and the sacramental grace were equally immediate effects of the Sacrament, its repetition, while leaving the character intact, would undoubtedly give an increase of the sacramental grace, this being indefinitely augmentable. But if the immediate efficacy of the Sacrament reaches to the character only, and the sacramental grace is dependent upon the character, it is quite clear why the Sacrament cannot be repeated. For the character cannot be increased or multiplied, and is indelible, and therefore the title to grace is always present, and will be always fruitful of grace, provided that the recipient be worthy. The repetition of the Sacrament, therefore, would be unavailing, as the one indelible character is always equally efficacious as regards grace, so long as there is no impediment. There seems, then, to be no reason for supposing that St. Thomas in the Summa departs from his early teaching, so clearly expressed in the Commentary on the Sentences; but rather, that he takes it for granted, and makes it the foundation of his further conclusions. There is no equivalent retractation, but rather equivalent reiteration.

But there is a further point. At the very time that St. Thomas was equivalently repeating in the Summa his doctrine of the dispositive causality of the Sacraments, he was also *expressly* teaching it in another work. When discussing the opinions of an author, and the modifications which they have undergone during the course of his literary career, it is very important, very necessary, to ascertain and bear in mind the exact period to which his various works belong.[14] Now the third part of the Summa was

[14] Some years ago I saw it stated that St. Thomas, having given a certain definition of miracle in his *Qq. Disp. de Potentia*, changed his opinion and formulated another definition in his *Summa contra Gentiles*, a work which was written about ten years before the *Qq. de Potentia*.

practically the last work upon which St. Thomas was engaged. He did not begin it till 1272, and he left it unfinished, dying March 7, 1274. But at the very time that he was writing the third part of the Summa, he was also producing the *Qq. Disp. de Pot.* There, in q. 3, a. 4, ad 8, he writes these words: "Cum sacramenta justificare dicantur instrumentaliter et dispositive—since the Sacraments are said to be the instrumental and dispositive causes of justification or grace." This is not merely a "seeming implication" of the doctrine; it is a distinct, express assertion of it. What is implied by the word "dicantur" is that the dispositive causality of the Sacraments was the view unanimously accepted and taught by the whole school of theologians who held that the Sacraments were true causes of grace. For it is to be noted that the controversy in the thirteenth century did not turn upon the question whether the Sacraments caused grace physically or morally (or intentionally). That phase of the controversy belongs to a much later date. There was a previous question: "Are the Sacraments true efficient causes of grace or not?" Here was the line of cleavage, here the parting of the ways. One school of theologians held the latter opinion, considering that the Sacraments were only conditions *sine quibus non* of grace. They held that the conferring of grace followed upon the reception of the Sacrament by an infallible law indeed, but that the Sacrament had no active part in the production of the grace. It was against this sacramental occasionalism that St. Thomas and his school fought with all their strength; and, having taking up arms in the cause of the Sacraments at the outset of his career as a teacher, he laid them down only with his death. This is the great point of sacramental controversy throughout St. Thomas' works.[15] The same arguments and the same example of the leaden token are used, and of course the same conclusion is reached. Hence, it is that in the Summa, St. Thomas, having determined the main point at issue, and laid down that the Sacraments are true instrumental causes of grace, was not solicitous about the further question whether the instrumentality is perfective or merely dispositive. Once given their true causality, their

[15] See IV D. 1, q. 1, a. 4, q. 1; *Quodl.* 12, a. 14; *Qq. Disp. de Veritate*, q. 27, a. 4; *Sum. Th.*, III p., q. 62, a. 1.

dispositive causality followed with him as a matter of course. He had always taught it, was in fact teaching it at the very time in the *Qq. de Potentia;* all the theologians of the time who held with him that the Sacraments were true causes of grace, agreed with him too in teaching their dispositive causality. So, now, in the Summa, he took it for granted. Hiquæus, a commentator of Scotus, says that "all the ancient Thomists down to Cajetan defend this view;" and he names Paludanus, Capreolus, Ferrariensis. He might also have mentioned, among others, Albertus Magnus, the Angelic Doctor's own master.

But the whole article in which the words I have quoted above occur (*De Pot.*, q. 3, a. 4), merits close examination. The question is whether the power of creating, or the act of creation, can be communicated to, or shared in, by a creature. It is clear, of course, that a creature cannot be the principal agent in an act of creation. But can it become a creative instrument in the hands of God, the creative cause? St. Thomas answers in the negative. For the efficacy of a cause, even its instrumental efficacy, must be within the capacity of that cause, and must issue forth from it. This efficacy therefore is measured and limited by the extent of the capacity of the cause. Now a creature's capacity is finite, and the power required for an act of creation is infinite, for creation is the production of something out of nothing. Therefore it is impossible for a creature to take even an instrumental share in an act of creation. But, St. Thomas objects to himself (ad 7),—the human soul is created immediately by God, and yet creatures are employed as instruments in its production. He answers that while all acts of creation are alike in this, that the created object is produced *out of* nothing, there is a difference in that the soul requires a preëxisting subject *in* which it is created. The human soul, when created, has not an entirely independent existence, but must find a receptacle prepared for it, into which it is iufused, viz., the human fœtus, when it has reached such a degree of perfection that it has a right to receive a human soul as its natural complement. Now God can and does make use of an instrument, the parent, to prepare this receptacle to be worthy of and entitled to substantial union with the soul, but the action of the human instrument cannot reach to the substance of the soul itself. In

other words, the creature can be the instrumental dispositive cause of the soul, but not the perfective cause.

The next objection (ad 8) is: Grace is practically an act of creation. But a creature is God's instrument in justification, for the priest acts as God's minister. Therefore a creature can also act as the divine instrument in creation. St. Thomas answers this objection in precisely the same way as the previous one: "Solutio redit in idem cum solutione praedicta." For grace, like the soul, requires a receptacle in which it must take up its abode; but this receptacle is now not the body but the soul. Now in justification the minister acts by means of the Sacraments; and what the Sacraments effect is to prepare the soul to be this receptacle, by giving it a *right* to grace. They cannot, even instrumentally, produce the substance of grace, but they so dispose the soul that it is entitled to receive grace from the hand of God. Therefore "solutio redit in idem cum solutione praedicta, cum sacramenta justificare dicantur instrumentaliter et *dispositive*." Here, then, we have St. Thomas' opinion, and the argument by which he supports it, written at the end of his life, and in the maturity of his powers. The argument is a general one. No creature can exercise a perfective instrumentality in any of the divine operations; but there are certain cases in which they can have a dispositive instrumentality, and, as one of these exceptional cases, he instances the Sacraments. Nothing could be more decisive.

Anything further on this point would seem to be unnecessary. But if evidence is desired of St. Thomas' opinion during the intermediate period which elapsed between the writing of the Commentary on the Sentences and the Summa Theologica, I would refer the reader to *Qq. Disp. de Veritate*, q. 27, a. 4, ad 3, 9, 12. Ad 3, he says, "Sacramenta dicuntur esse causa gratiae per modum instrumentorum *disponentium*;" ad 9, "potest esse aliquod medium agens (ad illuminationem animae) instrumentaliter et *dispositive*;" ad 12, "anima agit *disponendo* (se) ad gratiam virtute naturae propriae, Sacramentum autem virtute divina ut ejus instrumentum." I do not think that I am exposing myself to the charge of presumption or rashness, if I maintain that the lifelong consistency of St. Thomas' teaching that the Sacraments are instrumental dispositive causes of grace, is clearly established.

In a further article, I propose to discuss this theory on its own merits, and to recite the theological arguments which are adduced in its favor; and also to show that this mode of causality belongs not to the physical but to the intentional order.

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A "NOVEL" CRITIQUE.

HOWEVER diverse and perhaps opposite may be the views of Catholics on the feasibility and utility of the scheme of federation so much mooted at the present time, there can hardly be anything but unanimity of opinion on the desirability of a moral federation—a federation or consentience of opinion respecting certain questions. One of these questions has been thus touched on by the Bishops of Ireland in a recent Pastoral:

"No subject now is too sacred to be made the matter of popular discussion in magazines and newspapers—the mysteries of faith, the solemn truths on which man rests his eternal hopes, are tossed about with as little reverence or reserve as if they were some topics of the most trivial importance, and we fear that sometimes these things leave their poison in the minds of Catholics who read them. 'Lead us not into temptation' holds in this as in all other occasions of sin, and the Catholic who, out of mere wantonness or curiosity, reads such writings, loves the danger, and it is no wonder if he should perish therein. The ordinary man of the world—without any special training in such subjects, without any opportunity or intention of following up the questions in discussion to the end—is no match for writers who are often specialists of great ability and knowledge, but who by some perversity use their powers against God's holy faith; and, at the very least, it is inexcusable rashness for such a man to expose himself to the danger of being unsettled in his belief by the impressions which they may make upon him.

"Avoid such writings, then, dearly beloved brethren; thank God for the gift of faith, and guard and cherish it as your most sacred possession.

"Worse, perhaps, and more fatal to many souls, is the immoral literature which is poured, almost in floods, over the country. We believe that one should go back to the old pagan times to find anything equal to it in corruption, and it would be a wrong to the great classical writers of antiquity to compare them with a certain important school of English fiction in these days."—*The Tablet* (London), October 6, 1900.

This admirable protest is more than a twice-told tale. All decent men are a unit in admitting and reprobating the great evil pointed out by their lordships. It is indeed a condition that confronts us and not a theory. But theories do confront us when the

question of how best to meet this condition is mooted. I remember looking over, many years ago, the pages of what was then the foremost magazine published in the United States. It bore in its title the name of a publishing house not a little notorious amongst Catholics for its frankly bigoted traditions. I regret that I have not at hand the issue containing a certain article which then impressed me strongly, and that I am forced to depend on my memory of that impression. The article in question dealt with the religious ceremonies of the Chinese. My recollection is that one of the illustrations accompanying the article was entitled: "A Chinese Mass;" and another, "Consecration of the Joss." I know of a very devout Catholic family which, in spite of this article, still continued to subscribe for the magazine. I do not recollect reading or hearing any protest against it. In this case the issue was, apparently, committed to the Providence of God. And, if one may read a connection between the recent failure of that publishing house and its bigoted policies, that Providence was not relied upon in vain.

Here, then, is one way of meeting the aforesaid "condition;" namely, to resign the matter into the hands of Providence. And, if we may judge from the practical indifference of Catholics, it is not without a large following. I have said "practical indifference;" for I do not think that there is any callousness or lack of sensibility on our part. What I do mean is that, after a very natural burst of indignation, the whole matter goes into abeyance and is soon forgotten—or there is a vague feeling that it is "someone's business" to look after it and to make a formal protest to the publishers.

This, indeed, "someone" occasionally does—prompted thereto by an indignation either more vehement or more enduring than that of "the general." In many cases—although not in all—this protest goes unheeded. We can recall that recently another prominent magazine published some inaccurate statements reflecting on Church discipline in one of our newly acquired islands. A representation of their inaccuracy was made to the editor, and elicited the information that, as no department of the magazine had been organized for printing such representations, nothing could be done in the matter. Still another magazine admitted an

attack on the curriculum of studies in Jesuit colleges, but rejected a splendidly written and moderately couched rejoinder which pointed out essential errors of fact in the contention of the first paper.

It is unnecessary to go into prolix details illustrating a spirit which we all recognize as predominant in our periodical literature. Protests are, however, sometimes successful, as the fate attending the advertisements of Mr. King's book—not to speak of other instances—sufficiently attests. Some good is done by this method of "making protests." And this method of facing the aforesaid "condition" is, therefore, justified by the results achieved.

We have here, then, two methods—that of doing nothing, and that of doing something. This latter method is now being organized into what promises to be a worthy crusade of constantly growing efficiency. Nevertheless, a vast amount of very practical apathy and lethargy remains to be overcome. Merely to have declared to our people that such or such a magazine is of evil tendency in morality and of pronounced bigotry in religion is, indeed, to have uttered a warning that ought to be sufficient. Speaking generally, however, I think it is of little real value. For Catholics already know their duty. From their earliest childhood they are thoroughly instructed in the necessity of avoiding the dangerous occasions of sin. In the matter of modesty and purity this instruction assumes a prominence proportionate to the evil it is meant to obviate. It is to be feared that the complaint voiced by their lordships in the Pastoral cited above lacks not its significance for American Catholics. Will the Pastoral confound, as easily as it condemns, the enemy?

> "And what is more deplorable is that many Catholics who deem themselves loyal members of the Church allow themselves the utmost liberty in reading such things. Let a book only be extensively spoken of, then, no matter how impure and how suggestive of evil it may be, no matter how gross and indecent may be the phases of human life with which it deals, if only it is fashionable, numbers of people seem to think that they are free to read it. Even women—Catholic women—take this license, and will sit down hour by hour over a book which no earthly consideration would induce them to read aloud in the presence of any one—man or woman—for whom they had a particle of respect. Surely such reading must fill the imagination with images of evil that in the end will corrupt their very souls."

When a shockingly indecent novel becomes "fashionable,"

and is "extensively spoken of," many people—"even women, Catholic women"—take the license of reading it. The Pastoral merely states a fact and illustrates a phase of the "condition" which, as I have said, confronts us. An impressive and paternal admonition like that of the Pastoral does, indeed, reënforce for grown people the frequent teaching of their childhood. It rubs off the veneer which "fashion" and "culture" have spread over vice, and shows to the candid eye what foulness lurks beneath. But while the high ideal is thus published anew, may we not, with all due reverence, doubt whether a protest of this kind will meet the *whole* difficulty concretely? In general, every decent man will admit its justice, and every loyal Catholic will profit by its warning; in particular, will it deter a "cultured" Catholic from reading a book heralded in all the literary journals as "epoch-making;" or as "audacious and improper, but withal a great book," as the *Westminster Gazette* critic said of a certain "improper" novel? "Oh! highly improper," that critic remarks in the same paragraph; "yet so delicately put, so masterly written, with such infinite tact, humor, and pathos that a vile subject is drowned in its medium. . . ." I am inclined to doubt, too, whether even Mr. Brann's savage attack on *Trilby* did not do more harm than good. He declared that book fit only for a brothel. More efficacious as a deterrent was the criticism of a certain Catholic gentleman who said that, to silence the repeated twaddling ecstasies of a friend, he undertook to read *Trilby*, and got so thoroughly disgusted—not so much with its immodest suggestiveness as with its absolute lack of interesting quality—that he "stuck" in it after manfully enduring its linguistic difficulties through a whole third of the small volume! To my mind this little piece of criticism could serve the moralist in good stead. Accordingly, being asked by two very estimable Catholic ladies what I thought of *Trilby*, I remarked that I did not wish to be bored to death by an immature story-teller, but would rather select a writer who could work out an interesting plot in an interesting fashion—in short, a novelist who knew his business.

Perhaps, after all, the most sagacious moralist is the one who calls attention to the really uninteresting quality of books that must depend for their success on mere animalism or banal big-

otry. The real novelist creates a vogue by the just merits of his art, and needs no meretricious adornment. But let the moralist declaim against the immorality of a book—he may but advertise and unwittingly recommend it. If he declare that it is "not worth reading" or that it is a "terrible bore," he may easily shut the door in its face. If he declare that it is "unfit to read," he will be very apt to utter only an "open Sesame." So obvious has this truth become in this emancipated era that even the humorist of the newspaper finds there his opportunity: "That novel is not fit to read," said Ethel, throwing down the paper-backed book in disgust. "It's too stupid for anything;—and I'll just give that bookseller a piece of my mind for his deceit." "Why, he told you it wasn't fit to read," said her wondering chum. "Yes, but—but—I thought he meant something else," confesses Ethel *naively*.

If we wish to consign Gabriele d'Annunzio to oblivion, shall we succeed by admitting that he is "nice," while we declare that he is "naughty"—by declaiming against him as a free-thinker, or deriding him as a failure? In illustration of my questions I quote from the *Atlantic Monthly* (October, 1897) a portion of a searching critique:

"We do not believe that a novel of the first rank can be made out of the materials at d'Annunzio's command. Instead of humor he has scorn and sneer; in place of conscience he gives us swollen egotism; for the deep affections he proffers lust. We are human, we want human beings, and he sets up fantastic puppets; we ask for a man, and under divers aliases he puts forth himself. We grow weary of caparisoned paragraph and bedizened sentence, of clever imitation and brilliant cultivation; we demand something to satisfy our needs of religion, education, feeling; we want bread, and he gives us a gilded stone. There are great regions of reality and romance still to be discovered by bold adventurers, but Gabriele d'Annunzio will not find them tho he stand a-tiptoe."

Sometimes an object-lesson would prove, I am convinced, more serviceable than even such an adverse critical estimate as this. And having this thought in mind, I venture to quote at some length from the November issue of *Pearson's Magazine*. That issue illustrates both immorality and bigotry—immorality in the article "The Primal Instincts;" bigotry in the articles from which extracts are given below. To declaim against immorality, or to illustrate it by extracts, is not, I am afraid, an

efficient method of warning readers away from a magazine, but may serve merely to advertise that feature, the ignorance of which is bliss. Our design is best achieved by a demonstration of insipidity and bigotry in the magazine.

And this is the method I hope to illustrate by abundant extracts.

Our deepest concern is to warn our people away from the growing immodesty of some of the cheaper magazines—that feature pointed out by the Pastoral as so very dangerous and so very real. The following critique is an attempt at a partial deterrent by a worthy kind of "indirection." I may entitle this "novel" critique—

SAPIENT PUBLISHERS.

As most people are aware, *Pearson's Magazine* has taken a great stride towards popularity in the vast increase of the reading-matter it furnishes for the minute sum of ten cents. Calculation is staggered in the attempt to figure out the financial returns into a reasonable profit—160 pages for ten cents—not to speak of the fine illustrations included. But the wonder grows when one reflects that the patronage of the public is designedly so restricted as to exclude, in the United States alone (not to speak of England, the native land of this magazine; not to speak, either, of Scotland, Ireland, Australia, Canada, and other English-speaking places), a portion of the public which is, numerically speaking, rather considerable. It is not exaggeration to place the number of Catholics in the United States alone at some fifteen millions. But *Pearson's* does not desire any Catholic patronage. By the clearest of intimations short of a brutal sign-post bearing the legend "No Catholics need apply," it warns this portion of the public away from its alluring covers.

The simple fact is, that I was curious to see what kind of literary pabulum could be made to furnish forth so cheap a meal —whether the meats were wholesome at this feast of reason, and the wines mellow at this flow of soul. I found Rider Haggard's novel dominating the issue for November, 1900. I have never been able to admire the novelistic art of Mr. Haggard. His works are among the long list of the books that one is apt to

get "stuck in" (to quote an admirable critical phrase of Mr. Andrew Lang). But I determined to make an attempt to read this particular novel. Thirty-two pages of the November issue were allotted to a continuation of Mr. Haggard's novel, which was begun, I presume, in the October issue. A prefatory summary of the preceding chapters enabled me to begin literally *in mediis rebus.*

"Lysbeth," as Mr. Haggard entitles his novel, is the most frankly polemical Protestant work it has been my ill fortune to encounter in recent years. Some of its sentences are worthy of preservation *ad futuram rei memoriam.*

The scene is laid in the Netherlands, and the time is that of Philip II and Alva—for neither of whom it is my present purpose to offer an apology. Time and place being so well chosen, I was not surprised to find in the "List of Characters," the following very suggestive ones: "Martha the Mare: a persecuted heretic; Black Meg: a spy of the Inquisition." So far, everything promises well, and I may, without further preface, begin my quotations.

Black Meg, the "spy of the Inquisition," has discovered two manly heretics praying and searching the Scriptures. She brings this information to the Count of Montalvo, who is, of course, a typical Spaniard—cruel, crafty. Black Meg speaks:

"Excellency, I saw the young man I was sent to watch, and Hendrik Brant, the son of the rich goldsmith at The Hague, praying side by side upon their knees."

"That is bad, very bad," said Montalvo, shaking his head; "but—"

"I saw," she went on in her hoarse voice, "the pair of them read the Bible."

"How shocking!" replied Montalvo with a simulated shudder. "Think of it, my orthodox friend; if you are to be believed, these two persons, hitherto supposed to be respectable, have been discovered in the crime of consulting that work upon which our faith is founded. Well, those who could read anything so dull must, indeed, as the edicts tell us, be monsters unworthy to live. But, if you please, your proofs. Of course you have this book?"

Then Black Meg poured forth all her tale—how she had watched and seen something, how she had listened and heard little, how she had gone to the secret panel, bending over the sleeping man, and found—nothing.

"You are a poor sort of spy, mother," commented the captain when she had done, "and upon my soul I do not believe that even a Papal Inquisitor could hang that young fellow on your evidence. You must go back and get some more."

Montalvo, having got what he wanted, refuses to reward Black

Meg. She has not brought the *corpus delicti*—the Bible; and the crafty man dismisses her with the remark:

"As for your evidence, for my part I may say that I do not believe a word of it; for were it true, you would have brought the Bible."

Now Montalvo wishes to marry the rich Lysbeth (a Catholic) for her money, but one of these heretics is her beloved lover. She does not know him for a heretic, and Montalvo sees his chance of frightening her into marriage with himself. He accordingly visits Lysbeth on this mission, and says to her:

"Well, the result of my inquiries has been to find out that this worthy person *is* a heretic of the most pernicious sort. I said inquiries, but there was no need for me to make any. He has been—"

"Not denounced," broke in Lysbeth.

"Oh! my dear lady, again that telltale emotion from which all sorts of things might be concluded. Yes—denounced—but fortunately to myself as a person appointed under the Edict. It will, I fear, be my duty to have him arrested this evening—you wish to sit down; allow me to hand you a chair—but I shall not deal with the case myself. Indeed, I propose to pass him o the worthy Ruard Tapper, the Papal Inquisitor, you know—every one has h the unpleasant Tapper—who is to visit Leyden next week, and who, no doubt, will make short work of him."

"What has he done?" asked Lysbeth in a low voice, and bending down her head to hide the working of her features.

"Done? My dear lady, it is almost too dreadful to tell you. This misguided and unfortunate young man, with another person whom the witnesses have not been able to identify, was seen at midnight reading the Bible."

"The Bible! Why should that be wrong?"

"Hush! Are you also a heretic? Do you not know that all this heresy springs from the reading of the Bible? You see, the Bible is a very strange book. It seems that there are many things in it which, when read by an ordinary layman, appear to mean this or that. When read by a consecrated priest, however, they mean something quite different. In the same way there are many doctrines which the layman cannot find in the Bible that to the consecrated eye are plain as the sun and the moon. The difference between heresy and orthodoxy is, in short, the difference between what can actually be found in the letter of this remarkable work and what is really there—according to their holinesses."

"Almost thou persuadest me—" began Lysbeth bitterly.

"Hush! lady—to be, what you are, an angel."

There came a pause.

"What will happen to him?" asked Lysbeth.

"After—after the usual painful preliminaries to discover accomplices, I presume the stake, but possibly, as he has the freedom of Leyden, he might get off with hanging."

Montalvo makes a crafty suggestion, but Lysbeth stands firm; and we are treated to a lovely pen-picture of what kind of beast a crafty Spaniard is:

> There were the glaring eyes, there the grinning teeth of the Spanish wolf, a ravening brute ready to rend and tear, if so he might satisfy himself with the meat his soul desired.

A pleasant bit of sarcasm about the "true Church" comes into the scene:

> Behold an answer to his question! The saints themselves, desiring that this pearl of price should continue to rest in the bosom of the true Church, had intervened in his behalf, for there in the street below was Dirk van Goorl approaching Lysbeth's door. Yes, there he was, dressed in his best burgher's suit, his brow knit with thought, his step hesitating, the very picture of the timid, doubtful lover.

Lysbeth is forced by the cunning of Montalvo into demanding of her lover if indeed he be a heretic. He answered bravely that he was. He had, however, solved all the difficulties in the way by consulting the Book:

> "Only the other night I sought counsel of—well, never mind of whom—and we prayed together, and together searched the Word of God. And there, Lysbeth, by some wonderful mercy, I found my prayer answered and my doubts solved, for the great St. Paul had foreseen this case, as in that Book all cases are foreseen, and I read how the unbelieving wife may be sanctified by the husband, and the unbelieving husband by the wife. Then everything grew clear to me, and I determined to speak. And now, dear, I have spoken, and it is for you to answer."
>
> "Dirk, dear Dirk," she replied almost with a cry, "alas! for the answer which I must give you. Renounce the error of your ways, make confession, and be reconciled to the Church and—I will marry you. Otherwise I cannot, no, and although I love you, you and no other man"—here she put an energy into her voice that was almost dreadful—"with all my heart and soul and body, I cannot, I cannot, I cannot."

It is very pathetic. The honest Hollander rejects her scheme, and rises to sublimities not dreamed of in the Catholic fold.

> Lysbeth looked at him, and lo! his short, massive form and his square-cut, honest countenance in that ardor of renunciation had suffered a change to things almost divine. At that moment—to her sight at least—this homely Hollander wore the aspect of an angel.

And so the disconsolate lover departs; and forth from his hiding-place emerges the villain of the play, who, in despite of his southern training, proceeds to mix up genders in a delightful fashion by saying "bravo" to poor Lysbeth. But we must not hold Mr. Haggard to too severe a standard in grammar or in politeness towards ourselves.

In the next chapter we find Black Meg visiting, for private ends, heretic No. 2, and accidentally discovering to him that she had seen him, too, reading the Book:

"My God, she saw me reading the Bible, and Montalvo knows it!" is his troubled reflection. The plot thickens. Lysbeth, by a series of events needless to recount in detail, finds herself saved from a watery death by Martha the Mare, a persecuted heretic, whose husband and son have been executed (presumably by the Inquisition), and who lives only for vengeance:

"Why are you frightened, my pretty lady?" asked the Mare. "I tell you that I live on for only one thing—to kill Spaniards; yes, priests first and then the others."

Martha takes good care of Lysbeth:

Also, to while away the hours, she would read to her out of the Testament, and from that reading Lysbeth learned many things which until then she had not known. Indeed, before it was done with—Catholic though she still was—she began to wonder in what lay the wickedness of these heretics, and how it came about that they were worthy of death and torment, since, sooth to say, in this Book she could find no law to which their life and doctrine seemed to give offence.

Thus it happened that Martha, the fierce, half-crazy water-dweller, sowed the seed in Lysbeth's heart that was to bear fruit in due season.

Mr. Haggard writes somewhat airily (considering his subject—the ignorance of Lysbeth) of "the Testament." I wonder if he knows that there are two Testaments? The D'Aubigné legend still flourishes. Luther, like Lysbeth, had his eyes opened in similar fashion! The legend still is vigorous enough amongst the smaller fry of writers, such as Rider Haggard, although some fair-minded Protestants have long since relinquished it. One of these, an Episcopalian clergyman whom I have not the pleasure of knowing personally, wrote me *apropos* of something I had mooted:

For myself let me say this: I have always and strenuously, privately and publicly, stood against such outrageous falsifications as that of Luther's "discovery" of the Bible. Recognizing with sincere sorrow the real and substantial differences that hinder our unity, I have felt it a first duty to clear the ground of all misrepresentations and misunderstanding, and to deal justly with your Church and its doctrines.

My readers may be waiting patiently for an apology for such a digression in the midst of so interesting a tale. My apology is that I made the digression "between books;" for we are now to enter upon Book the Second, between which and the First

Book "many long years had gone by" (in the words of Mr. Haggard). He preludes with some minor melodies—threnodies, rather—on the terrible cruelties of Philip II and the Holy Office, and comments on his sombre music as follows:

> And all this because they (the "heretics") chose to worship God in their own fashion unaided by images and priests.

In the midst of the persecution "Jan Arentz, the famous preacher, by trade a basket-seller, one who had shown himself steadfast to the New Religion through all afflictions," is introduced to the reader, and proceeds to preach a sermon. Mr. Haggard treats us to an extended summary thereof, concluding with the fervent hope that from the earth watered with blood—

> would spring the flower of freedom, that glorious freedom in whose day all men would be able to worship their Creator, responsible only to the Bible, law, and their own consciences, not to the dogmas or doctrines of other men.

A night-affray is followed by the comment:

> After this experience, which the reader must remember was nothing extraordinary in those dark and dreadful days, when neither the lives of men nor the safety of women — especially Protestant men and women — were things of much account, the three of them reached home without further incident, and quite unobserved.

Lysbeth, who by this time has been converted through the reading of "the Testament," hears of a solemn burning of heretics, and cries out:

> "It is very wrong," she answered with a sob, "but I cannot. Oh!" she added with a sudden blaze of indignation, "if He is just and good, why does God suffer His servants to be killed thus?"
>
> "Perhaps our grandchildren will be able to answer that question," replied Dirk.

I presume Mr. Haggard is a "little Englander." If not, his reference to freedom and to the grandchildren of the Dutch is singularly "malaprop" in view of the doings in South Africa by his countrymen—not in the sixteenth century, when every sect persecuted every other sect with insatiate fury, England attaining a sublime pinnacle of renown in this very matter—but in these tolerant *fin-de-siècle* days.

Our own doings in the Philippines are similar to England's in the Transvaal. It is pleasant, therefore, to find a neutral subject of attack, and one on which both sections of the manly "Anglo-

Saxon race" are a unit; viz., their common hatred of the blood-thirsty Spaniard. Accordingly, Mr. Haggard gives us a portrait of Adrian, the son of Montalvo and Lysbeth. In this charming young man, as one of the characters of the story is careful to warn us, all the evil taint is inherited from the Spanish father:

> Spanish were the eyes of velvet black, set rather close together; Spanish also the finely chiselled features and the thin, spreading nostrils; Spanish the cold yet somewhat sensual mouth, more apt to sneer than smile. . . .

Although Mr. Haggard has a brilliant theme, and makes us sup full of horrors, somehow or other he fails to make us realize them; we are bored rather than sympathetic. After all, there is an art of story-telling, but Mr. Haggard has not learned it. He writes more like a pamphleteer than a novelist—and we are bored to death. He treats us to a nightmare rather than a tragedy; the terrors are fantastic and the plot is incoherent. I think his novel will not do any great harm, for very few readers of to-day are so constituted as to be able to persevere in their wanderings through an inimitable boredom unless it be highly brightened with a salacious glare. Mere bloodiness is relegated to the dime novel. The dreadfully stupid pornographic literature of the day may still flourish; but the writer of mere carnage, if he be stupid as well, must inevitably perish.

Two spies of the Inquisition are a-plotting:

> "It doesn't seem much for the job," said Simon when Hans had finished.
>
> "Well, friend, it is easy and safe; a fat merchant and his wife and a young girl. Mind you, there is no killing to be done if we can help it, and if we can't help it the Holy Office will shield us."

Adrian appears again in a pen-portraiture, and Mr. Haggard indulges in another sermon.

> Like thousands of his Spanish fellow-countrymen, he was constitutionally unable to appreciate the fact that true religion and true faith are the natural fruit of penitence and effort, and that individual repentance and striving are the only sacrifices required of man. For safety's sake, like most politic Netherlanders, Adrian was called upon from time to time to attend worship in the Catholic churches.
>
> He did not find the obligation irksome. In fact, the forms and rites of that stately ceremonial, the moving picture of the Mass in those dim aisles, the pealing of the music, and the sweet voices of hidden choristers—all these things unsealed a fountain in his bosom, and at whiles moved him well-nigh to tears. The system appealed to him also, and he could understand that in it were joy and comfort. For here was to be found forgiveness of sins, not far off in the heavens, but at hand upon

the earth; forgiveness for all who bent the head and paid the fee. Here, ready made by that prince of armorers, a Church that claimed to be directly inspired, was a harness of proof which, after the death he dreaded (for he was full of spiritual fears and superstitions), would suffice to turn the shafts of Satan from his poor, shivering soul, however steeped in crime. Was not this a more serviceable and practical faith than that of these loud-voiced, rude-handed Lutherans among whom he lived; men who elected to cast aside this armor and trust instead to a buckler forged by their faith and prayers—yes, and to give up their evil ways and subdue their own desires that they might forge it better?

Following the example of Mr. Haggard, I feel like preaching a sermon; but, departing from his example, I refrain. His argument against the Church—no, I mean the "system"—which grants easy forgiveness on payment of the requisite fee, is simply unanswerable. The only marvel is that folk otherwise apparently sane—such, for instance, as the late Chief Justice of England—should be content to live and die in such a transparently impossible "system."

But yet another marvel to me is that publishers should so needlessly alienate the patronage of a very large class of readers who, however much they are to be pitied as galley-slaves chained to the bark of Peter, are, nevertheless, not quite so idiotic as to be denied the spending of their pocket-money, or quite so callous as not to feel something akin to pain when their dearest hopes are lightly travestied.

I have boiled down Mr. Haggard's thirty-two pages into a somewhat small compass, with a gain (I flatter myself) in intelligibility of plot and in interest of recital. If my readers have found the extract, condensed thus by the boiling-down process, still so weak as to be quite unpalatable, let them not blame *me*, I beg and pray.

An object-lesson which Mr. Haggard might well take to heart is found in this same issue. It is a lively ghost-story. An unpleasant paragraph, however, manages to crawl into the narrative. An antiquary is gloating over some mediæval manuscripts, the spoils of a ruined monastery once peopled, not by Mr. Haggard's manly Dutchmen, who would have known how to fight for their liberties, but only by ignorant, Popish monks, too mean-spirited to wage deadly battle for their faith; a ruined monastery devastated not by Philip II, but by a far nobler type of sovereign

—the right royal Bluff King Hal. But monks are alluded to—and the author must have his fling at them. He is speaking of the manuscripts, and remarks:

> They were evidently spoils of the demolition of the neighboring monastery, and the best preserved, and to me the most interesting, was the diary of a priestly Pepys of the fourteenth century, old abbey accounts that would scarcely have borne an auditor's scrutiny, and a bundle of monkish love-letters—no doubt mere theoretical exercises to an imaginary divinity, but evincing undoubted genius in the *ars amatoria*.

In this same issue the publishers[1] announce some of the features that are to characterize what they style the *New Century Pearson's*. The phrase, when taken together with the extracts from this November issue, is enough to give us pause. We had indulged the pleasant delusion that the dawning days of the new century might prove sweeter and more wholesome preachers of amity and mutual consideration than did its predecessor; might resound but with a gladsome noise of bells that should "ring out the old, ring in the new"—should *ring out* the old partisan abuse, calumny, misrepresentation, misconception, prepossession, partiality, prejudice, rancor, hatred, which have in this, as in preceding centuries, stained so indelibly the pages of English literature wherever Catholicity formed the theme of discourse, or could be dragged in by the ears with not even a pretence, at times, of relevancy; which should *ring in* the new fairness and moderation of statement; the careful endeavor to know accurately what Catholics really do believe; the chastity of truth which should feel any stain of misrepresentation as a wound. We had hopefully indulged this pleasant delusion; but—!

CASUAL OBSERVER.

ECCLESIASTICAL CHRONOLOGY—June 15-December 15, 1900.

JUNE, 1900.

18. The Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, received in papal audience.

18–20. Catholic Truth Society Conference, London, England.

[1] I have throughout used the word "publishers," although "editors" would probably better designate those who are at fault primarily. However, *qui facit per alium facit per se;* and the publishers may disavow the responsibility only by a formal disclaimer and the suppression of the novel in the following issues.

22. His Eminence Cardinal Respighi, Vicar of Rome, appointed member of the Holy Office.

26. Ordinary Rotal Session of the Congregation of Rites to examine the validity of Apostolic Process held at Philadelphia in the case of the Ven. John Nepomucene Neumann, C.SS.R., formerly Bishop of that See.

27. Resolution passed by the Hierarchy of Ireland in favor of the establishment of a University to which the Catholics of Ireland can repair without sacrifice of their religious convictions.

29. Golden Jubilee of the Consecration of the Abbey of SS. Thomas and Edmund of Canterbury, Erdington, England.

The Right Rev. Monsignor John Edwards, New York, N. Y., appointed Domestic Prelate of His Holiness. (Papal Brief dated June 1, 1900.)

JULY.

3. Papal Brief appointing the Right Rev. P. J. O'Reilly, D.D., titular Bishop of Lebedos, Bishop-Auxiliary of Peoria, Ill.

4. Official notes received by the French Government announcing the heroic death of Bishop Fantosati, three priests, and many native Christians, at the hands of the so-called Boxers, in Southern Hunan, China.

5. Seventy Canadian pilgrims received in papal audience.

6. The Right Rev. Dom Hildebrand de Hemptinne, Abbot Primate of the Benedictines, appointed Consultor of the S. Congregation of the Propaganda (both rites).

9. His Eminence Cardinal Steinhuber appointed Protector of the American Society of St. Cecilia.

10. Ordinary Session of the S. Congregation of Rites to examine the case of proposed Beatification of the Ven. Servant of God, Jane Antides Thouret, Foundress of the Sisters of Charity.

13. The Right Rev. Dominic Murray, D.D., Vicar Apostolic of Cooktown, Australia, received in papal audience.

24. Papal Brief announcing the appointment of the Most Rev. John J. Keane, D.D., to the Archiepiscopal See of Dubuque, Iowa.

Preparatory Session of the S. Congregation of Rites for the

examination of the heroism of the virtues of the Ven. Servant of God, Claude de la Colombière, S.J.

25. The Right Rev. Richard Preston, D.D., Bishop of Phocœa, Bishop-Auxiliary of Hexham and Newcastle, England, consecrated at Ushaw College, England.

Papal Brief appointing the Rev. John I. Barrett, Brooklyn, N. Y., Private Supernumerary Chamberlain, with the title of Monsignor.

26. Two hundred and fifty American pilgrims received in papal audience.

AUGUST.

4. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, Minn., received in papal audience.

4–6. Conference of the Catholic Young Men's Societies of Great Britain, at Chester, England.

5. Death of the Right Rev. James Augustine Healy, D.D., Bishop of Portland, Maine.

8. The Right Rev. Dom Aiden Gasquet, O.S.B., elected Abbot President of the English Benedictines, at the General Chapter of the Congregation, held at the Monastery, Malvern.

8–10. Catholic Total Abstinence Union of America convene in Philadelphia.

12. Official reports to French Government of the massacre of 7,000 Christians at Pao-Ting, east of Peking, China.

13. Revocation of the General Brooke edict prohibiting ecclesiastical marriages in Cuba. The ecclesiastical ceremony is now recognized as on the same basis of legality as in the United States.

24. The Right Rev. Monsignor Patrick Cannon, Domestic Prelate of His Holiness, received in papal audience.

25. The Right Rev. Henry Moeller, D.D., third Bishop of Columbus, consecrated. (Papal Brief of appointment, April 6, 1900.)

28–September 11. Second Plenary Synod of Maynooth, at St. Patrick's College, Maynooth, Ireland.

30. Papal Brief issued appointing the Right Rev. Herman Alerding, D.D., Bishop of Fort Wayne, Indiana.

SEPTEMBER.

3. The Right Rev. Thomas Burke, D.D., Bishop of Albany, N. Y., received in papal audience.

5. A gift of land in the District of Columbia, valued at $90,000, made to the Catholic University of America, by the Right Rev. Monsignor James McMahon.

8. Pilgrimage of twenty-five thousand persons at the shrine of the Virgin of Monserrat, Matanzas, Cuba.

9–14. Australasian Catholic Congress in Sydney, under the presidency of his Eminence Cardinal Moran.

13. The Right Rev. Michael Hoban, D.D., Bishop of Scranton, Pa., received in papal audience.

12. The St. Louis Seminary, New Orleans, for the education of diocesan priests for New Orleans and neighboring dioceses, opened.

21. The Right Rev. P. J. O'Reilly, D.D., titular Bishop of Lebedos, Bishop-Auxiliary of Peoria, consecrated in Peoria, Ill.

22–26. International Congress of the Third Order of St. Francis, in session at Rome.

23. Solemn Beatification of the Ven. Servant of God, Jane de Lestonnac, foundress of the Order of the Daughters of Our Lady.

Solemn protest against blasphemy, Brooklyn, N. Y., in which twelve thousand members of Holy Name Societies participate.

24. International Catholic Scientific Congress, at Munich, Bavaria.

25–26. Convention of the Catholic Young Men's National Union, Brooklyn, N. Y.

25. Resolutions in favor of a National System of Elementary Education passed by the Catholic Hierarchy of Great Britain.

26. The Right Rev. Dom Edward Ford, O.S.B., elected first Abbot of Downside, England.

27. The Most Rev. John J. Keane, D.D., takes possession of the See of Dubuque, Iowa.

29. Fiftieth Anniversary of the reëstablishment of the Hierarchy in England.

OCTOBER.

3. The Right Rev. Dom Oswald Smith, O.S.B., elected first Abbot of Ampleforth, England.

7. Solemn Beatification of the Ven. Servant of God, Mary Crescentia Höss, of the Third Order of St. Francis.

10. Meeting of the Archbishops of the United States at the Catholic University of America, Washington, D. C.

The Right Rev. Dom Lawrence Larkin, D.D., elected Abbot of the Anglo-Benedictine Abbey of Douai, France.

11. Dedication of the Chapel and Convent of the Sisters of the Perpetual Adoration, Washington, D. C., by his Eminence Cardinal Gibbons.

13. Twelve hundred English pilgrims received in papal audience.

14. The "International Catholic Truth Society," organized one year ago as the "Metropolitan Truth Society," takes offices in the Arbuckle Building, Brooklyn, N. Y.

16. The Right Rev. Edward Gilpin Bagshawe, D.D., Bishop of Nottingham, England, received in papal audience.

19. The Right Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls, received in papal audience.

22. His Eminence Cardinal Dominic Ferrata appointed Prefect of the S. Congregation of Rites.

His Eminence Cardinal Seraphim Cretoni appointed Prefect of the S. Congregation of Indulgences and Sacred Relics.

28. Golden Jubilee of the diocese of Savannah; dedication of the new cathedral by his Excellency, Archbishop Martinelli, Papal Delegate to the United States.

His Eminence Cardinal Logue, Archbishop of Armagh, Primate of All Ireland, received in papal audience; also the Right Rev. John Commy, D.D., Bishop of Killala; the Right Rev. John Healy, D.D., Bishop of Clonfert; the Right Rev. Denis Kelly, D.D., Bishop of Ross; the Right Rev. Matthew Gaffney, D.D., Bishop of Meath.

29. Three hundred Irish pilgrims received in papal audience.

NOVEMBER.

4. Abbatial Benediction conferred on the Right Rev. Dom

Lawrence Larkin, D.D., at Douai, France, by the Most Rev. W. B. Scarisbrick, O.S.B., D.D.

6. Remissorial Letters, authorizing the renewal of the process of Beatification of the Ven. Servant of God, John Nepomucene Neumann, officially published in Cathedral Chapel, Philadelphia.

10. The Right Rev. James Trobec, D.D., Bishop of St. Cloud, Minn., received in papal audience.

11. The International Benedictine Abbey of St. Anselm, Rome, consecrated, upwards of fifty Abbots assisting, fifteen being from English-speaking countries.

13. Ordinary Session of the S. Congregation of Rites to examine case of proposed Beatification of the Ven. Servant of God, Anne de Xainctonge, Foundress of the Sisters of St. Ursula in the diocese of St. Cloud, Minn.

The Right Rev. Maurice F. Burke, D.D., Bishop of St. Joseph, Mo., received in papal audience.

21–23. Centennial celebration of the Foundation of the Society of the Sacred Heart by Madame Barat.

22. Dedication and formal opening of Trinity College, for the higher education of women, Washington, D. C., by his Eminence Cardinal Gibbons.

24. Death of the Right Rev. Thomas M'Givern, D.D., Bishop of Dromore, Ireland.

29. Representatives of fourteen Catholic Societies meet at Fifth Avenue Hotel, New York, N. Y., to discuss the federation of Catholic societies.

30. The Right Rev. Herman Alerding, D.D., Bishop of Fort Wayne, consecrated in the Cathedral of Fort Wayne.

DECEMBER.

8. One hundred and thirty marines from the U. S. cruiser "Dixie" received in papal audience.

Analecta.

E S. CONGREGATIONE INDULGENTIARUM.

Decretum Urbis et Orbis.

Regi saeculorum Christo Iesu iam prope labentis aevi finem, novique properantis initia solemniter consecrare omnes, quotquot ubique terrarum sunt, Redemptos maxime convenit; tum ut pro acceptis ab Illo, elapso praesertim saeculo, beneficiis gratiae peragantur, tum ut in tam adversis rerum vicissitudinibus validiora auxilia ad novum feliciter ineundum Ipse misericors et clemens tribuat.

Quibus superiore anno praeludens Beatissimus Pater et Dominus Noster Leo XIII Decreto S. RR. C. die 13 Novembris dato concessit ut etiam incipientis Ianuarii anni MCMI media nocte *in templis ac sacellis exponi posset adorandum augustissimum Eucharistiae Sacramentum, facta potestate legendi vel eanendi eadem hora coram Illo unicam Missam de festo in Circumcisione Domini et Octava Nativitatis; fidelibus autem sive infra, sive extra Sacrificii actionem de speciali gratia S. Synaxim sumendi.*

Nunc vero cogitanti Beatissimo Patri de novo aliquo simulo fidelium pietati addendo, tam solemni eventu, innotuit plures

Sacrorum Antistites, piasque Sodalitates in votis habere, ut Christifideles spiritualis Indulgentiarum thesauri divitiis adlecti, undequaque ad Sacrosanctae Eucharistiae adorationem invitarentur, qui et illatas Numini iniurias reparare, et seipsos Eiusdem suavissimo Cordi arctius coniungere satagerent.

Quae cum apprime Eius voluntati responderent, Beatissimus Pater benigne largitus est, ut omnes Christifideles, qui Sacramentali Confessione rite expiati et S. Synaxi refecti in templis ac sacellis, ubi Sanctissima Eucharistia adservatur, coram Augustissimo Sacramento publicae adorationi exposito a media nocte diei 31 Decembris ad meridiem usque diei 1 Ianuarii, qua libuerit hora integra orationi vacando etiam iuxta mentem Sanctitatis Suae pias ad Deum preces fuderint, Plenariam Indulgentiam assequi possint et valeant.

Quantum vero temporis adoranda Eucharistia exposita manere debeat, dummodo intra memoratum duodecim horarum spatium fiat, Sanctitas Sua Ordinariorum prudentiae reliquit.

Contrariis non obstantibus quibuscumque. Die XVI Novembris anno MDCCCC.

S. *Card.* CRETONI, *S. C. Indulgg. et SS. Reliqq., Praef.*
FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

E SACRA POENITENTIARIA.

I.

CIRCA COMMUNIONEM AEGROTANTIUM PRO JUBILAEO LUCRANDO.

Beatissime Pater:

N. N. ad pedes Sanctitatis Vestrae provolutus, humillime quaerit solutionem dubiorum quae sequuntur.

I. Cum adultorum, qui ob morbum impediuntur a sacra communione facienda, necessitati nullibi sit provisum in Bullis jubilaei, iique propterea ab hac gratia exciderent, quos tamen peculiari benignitate prosequitur Bulla *Aeterni Pastoris*, quaeritur utrum liceat in praesentis anni sancti jubilaeo uti decreto S. Congregationis Indulgentiarum, de die 18 Septembris 1862, ad commutandam S. Communionem in alia opera pia, prout S. Poenitentiaria, die 10 Maii 1886, decrevit licere pro jubilaeo anni 1886?

II. Utrum ille qui periculose decumbens S. Viaticum recipit, teneatur iterato communicare ad lucrandum jubilaeum, eapropter quod S. Communio, per modum Viatici ex praecepto sit obligatoria? Et quatenus affirmative, utrum per unam communionem praecepto satisfacere et jubilaeum lucrari ille saltem aegrotans valeat, qui vel ob physicum impedimentum vel ob familiarium indevotionem ab altera communione sine sua culpa prohibetur?

III. Utrum per Bullam *Quod Pontificum* suspensa sit facultas impertiendi indulgentiam fidelibus extra articulum mortis, v. g. per benedictionem papalem, absolutionem Tertiariorum, etc., ea tamen lege ut indulgentia solis defunctis applicari debeat?

IV. Utrum ille quem ab itinere romano retinent duo canonica impedimenta successive obvenientia, sed quorum neutrum seorsim spectatum ab hoc itinere intra annum impediret, privilegio Bullae *Aeterni Pastoris* frui valeat? Ille, v. g., qui sex mensibus aeger decumbit, et sex aliis mensibus in carcere detinetur.

Sacra Poenitentiaria ad proposita dubia respondet:

Ad I. *Negative.*

Ad II. *Negative.*

Ad III. *Negative, sed indulgentiae solis defunctis sunt applicandae.*

Ad IV. *Nihil esse respondendum.*

Datum Romae, in S. Poenitentiaria, die 28 Martii 1900.

A. CARCANI, *S. P. Regens.*

A. *Can.* MARTINI, *S. P. Secretarius.*

II.

DECLARATIONES S. POENITENTIARIAE CIRCA IUBILAEUM.

I. Tizio, impiegato in officio ecclesiastico, dopo usufruito dell'indulto delle Missioni, conosce che nel suo officio i giorni di visita sono ridotti ad otto. Può secondo il § 17 dei *Monita* fare una sola visita alle quattro Basiliche e cosi guadagnare il Giubileo?

II. Chi ha ottenuto dal Confessore una prima commutazione, può ottenere dal medesimo una seconda, terza ecc. commutazione e guadagnare di nuovo il Giubileo?

III. Chi ha ottenuto dal Confessore una prima commutazione, può ripetere le opere ingiunte in questa commutazione e lucrare novamente il Giubileo?

IV. L'Indulgenza plenaria del Giubileo può applicarsi alle anime del Purgatorio?

Sacra Poenitentiaria, consideratis expositis, adprobante SS.mo D. N. Leone Div. Prov. PP. XIII, respondet:

Ad I. Affirmative.

Ad II. Negative.

Ad III. Affirmative.

Ad IV. SS.mus declarare dignatus est, eos qui bis aut pluries Anni Sancti Iubilaeum lucrantur, posse secunda vice ac deinceps, si ita placuerit, indulgentiam plenariam per modum suffragii defunctis applicare.

Datum Romae in S. Poenitentiaria die 10 Maii 1900.

A. CARCANI, *S. P. Regens.*

III.

An Confessarii Delegati ab Episcopo, vi Bullae *Aeterni Pastoris*, possint facultatibus commutandi visitationes Basilicarum uti extra confessionem.

Sacra Poenitentiaria, consideratis expositis, adprobante SS. D. N. Leone Div. Prov. PP. XIII, respondit:

Affirmative sed erga proprios poenitentes.

Datum Romae in S. Poenitentiaria die 10 Maii 1900.

A. CARCANI, *S. P. Regens.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF INDULGENCES issues a decree *urbis et orbis* granting a plenary indulgence to all the faithful who, having confessed and received Holy Communion, spend an hour before the Blessed Sacrament exposed, any time between midnight of December 31, 1900, and midday of January 1, 1901.

II.—PENITENTIARY APOSTOLIC:

1. (*a*) Decides that the indult of 1886 commuting the obligation of receiving Holy Communion as a condition for gaining the Jubilee indulgence cannot be applied this year; (*b*) that those who receive Viaticum need not receive Communion separately in order to gain the indulgences of the Jubilee; (*c*) that the faculties of imparting certain indulgences, such as the Papal Blessing, etc., are not suspended, but to be applied *pro defunctis*.
2. Permits the repeated gaining of the Jubilee indulgence under the privileges accorded for the first time, but with application *per modum suffragii pro defunctis*.
3. Confessors delegated for the Jubilee, by virtue of the Bull *Aeterni Pastoris*, may commute the visits to the Basilicas outside confession, but only in regard to their own penitents.

CATHOLIC FEDERATION FROM THE VIEWPOINT OF THE CLERGY.

(Communicated.)

Allow me to say that the suggestion of discussing the subject of Catholic Federation in the pages of the REVIEW, as a matter which claims the particular interest of the Clergy and the Hierarchy, is an excellent one; and I avail myself of the freedom of your pages to say that Bishop McFaul's article points directly to the best means for furthering those vital issues of religion in this country, which have hitherto suffered from a want of collaboration on our part. The Bishop has in view certain grievances, perhaps I should say civil disqualifications, under which Catholics suffer on the score of their religious faith. They arise not so much from the want of fair-mindedness on the part of our non-Catholic fellow-citizens, as rather from a lack, on their part, of comprehending the sincerity of the conviction which prompts the Catholic demand for a distinct freedom and form of worship. Catholics demand more, have to demand more, than people who either have no religion or a religion which is merely a matter of sentiment and which does not enter into their actual lives. Protestants can worship consistently in any church because they have no consistent creed; Catholics can worship only in a Catholic church because their profession of faith is of a definite character and admits no variations in fundamental Christian doctrines. This point should, I think, be kept in the foreground when we charge the civil executives, who argue mostly from the Protestant point of view, with unjust discrimination against Catholics. But it also demands that we should do more to make known the equitableness of our claims from our point of view, which, as it concerns the conscience, is a just point of view. Herein lies the force of federation, so far as it concerns our grievances in the political or social order.

But the fact that these grievances are in the political and social order would make it inevitable that federation, if it comes to anything, should take on the appearance of political activity. And of that our non-Catholic citizens are clearly conscious, say what you may to the contrary. The leaders of those Societies which met in New York on Thanksgiving Day are almost all in politics, however little conspicuous they may appear in that field. They would be much more active for political influence if that influence were backed by an organized body of large representation in whose name they could appeal for the

removal of certain disqualifications. That seems to me a condition which we can neither ignore nor gloss over, as many would perhaps be inclined to do on the principle of ostrich preservation.

If, however, we must recognize and avow this fact that Catholic Federation will inevitably have a civil or political significance, we should guard against the danger to which such a movement exposes Catholics; namely, that the religious aim of the entire Church becomes subservient to the political aims of individual leaders or societies that attain a preponderating influence in the Federation.

Such a danger can only be warded off, I imagine, by letting the movement, which has primarily and solely a religious aim, although its effect must at the same time tell upon our political status, be carried on under the patronage of the Church authorities. But that patronage cannot be made successfully efficient unless the Hierarchy lead and take the active initiative. If bishops here and there are merely elected as honorary presidents or members of boards, it means that their coöperation is recognized as useful. But some of them refuse to be so used; others are indifferent towards movements started and guided by individual members of the Clergy or by laymen in the Church. The result is apathy and disintegration.

In one word, what we want is unity in expressing our religious principles and in the methods to preserve and render them efficient under all circumstances.

To this end, however, we need unity of purpose and directing methods in the legitimate and authorized leaders of religion among us. Therefore the vital need is federation of bishops and clergy, which implies agreement among them, at least in the main, regarding the duties of Catholics in maintaining a fixed primary educational system, in proscribing secret societies, in defining the attitude of Catholic Americans towards Temperance, foreign Catholics, the Pope; much of which could be done by Truth Societies, but much of which will be left undone until there is a uniform directing source for all important movements that concern Catholics as such.

Possibly some one better qualified will take up this subject and face it squarely. The Catholic papers cannot be wholly relied on to give us an outspoken statement or argument from the standpoint of the Clergy. The "Societies" have a better chance in the weekly press, for the reason that they are the "many readers." But they are not the important factor in the matter, unless religion is to be identified with pure democracy.

P. R. XAVIER.

PROTESTANT COMMUNION UNDER ONE FORM ONLY.

(Communicated.)

I was struck by the curious pertinence of your remarks on the subject of Communion under one or both forms in the last number of the REVIEW. You say, "the desire on the part of the Protestant Churches to go back to *intinction*, and perhaps later on to the Communion service under *the form of bread only*, brings out into strong contrast the conservatism of the Catholic Church." That is singularly verified. Hitherto Protestants could not consistently hold the Communion service under the form of *bread only*, because the English (King James) Bible, following Luther's interpretation—or interpolation?—read the injunction of St. Paul to the Corinthians (I. Ep. 9: 27): "Whosoever shall eat this bread *and* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." But now the learned revision committee has changed that translation and brought it back to conformity with the Catholic Vulgate by making it read: "Whosoever shall eat the bread *or* drink the cup of the Lord unworthily. . . ." Hence Protestants, relying on the altered word of God (although the altering be their own), need have no scruple in discarding the chalice and in passing from intinction, which has its inconveniences too, to the *bread only*. It will surely please the sanitary commissions and incidentally confirm the stand of the old Church of Christ, which is never wrong, because she is of God. To those outside she seems sometimes to be at fault, but that is an error. The discussion reminds me strongly of the admirable answer an old Catholic priest once gave a Protestant gentleman who came to inspect the Catholic church of the town. "Father Tom, you have built your steeple over the sacristy, I see. Isn't that the wrong end?" "No, sir," replied Father Tom; "the Catholic Church has no wrong end."

A CURIOUS CALENDAR IN VERSE.

In the note-book of Albert de Behan, a canon of the cathedral church of Passau, who lived during the thirteenth century, we find an entry made in 1246, (the probable day of his ordination), which sums up the ecclesiastical feast-days of the calendar of his diocese in abbreviations so as to make twenty-four hexameter verses readily committed to memory. To one who has familiarized himself once with the names which the abbreviations represent, the composition must have proved a practical help at a

time when the art of printing had not yet been invented to supply priests with *directoria* of feasts. For us moderns it is rather a curiosity of ecclesiastical literature.

Cisio. *Janus.* epiph. sibi vendicat oct. feli. marc. ant.
Prisca. seb. ag. vincent. tym. paulus nobile lumen.
Bri. pur. blasus. agath. *Febrvo* scolastica. valent.
Primum conjunge tunc petrum matyan inde.
Martius officio decoratur gregoriano.
Gertrud. abba bene. juncta maria genitrice.
April. in ambrosii festis ovat atque tyburti.
Et valet sanctique geor. marcique vitalis.
Philipp. chrux. flo. goth. joha latin. epim. ne. mar. admar.
Majus in hac serie tenet urban. in pede tres can.
Nic. celline. boni. vin. et med. primi. ba. ciri. na.
Vitique mar. prothasi. silverii. joha. joha. le. pe. paul.
Juli proces. Udal. Will. Kili. fra. bene. margar. apostol.
Occurrunt prax. mag. ap. christ. jacobique sym. abdon.
Petr. steph. steph. just. os. syxt. af. ciri. lau. tyburt. yp. eus.
Sumptio. gap. mag. au. pri. tymo. bartol. ruf. au. col. dacti.
Egidium *September* habet. nat. gorgon. proth. ma. chrux. nic.
Eufe. Lamberteque. math. mauritius et cle. we. mich. ier.
Remi sub *Octobre.* marcus. dy. ger. au. quoque calyxt.
Galle. lucas. cap. un. cus. seve. crispini. symonis. quin.
Omne *Novembre* cole. co. theo. martin. briciique.
Succedunt illi ce. cle. chri. Katerine. sat. andre.
December barba. nycolaus et alma lucia.
Sanctus abinde thomas. modo nat. steph. io. pu. tho. ppa. sil.

We give the explanation of the abbreviations:

JANUARY.

		DATE.
Cisio	Circumcision	1
janus	Januarius	
epiph	Epiphania	6 (with its octave –13)
feli	Felix	14
marc	Marcellus	16
ant	Antonius	17
	Prisca	18
seb	Sebastianus	20
ag	Agnes	21
vincent	Vincentius	22
tym	Timotheus	24
	Pauli Conversio	25

FEBRUARY.

bri	Brigitta	1
pur	Purificatio B. M.V.	2
	Blasius	3
	Agatha	5
	Scolastica	10
	Valentin	14
petro junge	Petri Cathedra	22
mathian	Mathias	24

MARCH.

	Gregorius	12
	Gertrudis	17
abba bene	Benedictus (Abbas)	21
	Annuntiatio B. M.V.	25

APRIL.

	Ambrosius	4
	Tiburtius	14
	Georgius	24
	Marcus	25
	Vitalis	28

MAY.

	Philippus (et Jacobus)	1
	S. Crucis Inventio	3
flo	Florianus	4
goth	Gotthardus	5
joha latin	Joannes ante port. latin.	6
epim	Epimachus	10
ne	Nereus	12
mar. admar	Maria ad Martyres	13
urban	Urbanus	25
tres can	Cantius, Cantianus, et Cantianella, i. e., three *can* at the end (*in pede*) of the month.	

N. B.—The words "in pede tres can" indicate the end of the

preceding month; hence the word Junius is not mentioned, as it naturally follows in the next enumeration.

JUNE.

nic	Nicomedes	1
celline	Marcellinus	2
boni	Bonifacius	5
vin	Vincentus	7
med	Medardus	8
	Primus	9
ba	Barnabas	11
cin. na	Cyrinus, Nabor	12
	Vitus	15
mat	Marcus (et Marcellianus)	18
	Protasius (et Gervasius)	19
	Silverius	20
joha	Johannes Bapt.	24
joha	Johannes (et Paulus)	26
le	Leo	28
pe	Petrus et Paulus	29
paul	Pauli Commem.	30

JULY.

	Processus	2
Udal	Ulricus	4
Will	Willibaldus	7
Kili	Kilianus	8
fra	Septem Fratres	10
bene	Benedicti Translatio	11
	Margaretha	12
apostol	Apostolorum divisio	15
prax	Praxedes	21
mag	Magdalena	22
ap	Apollinaris	23
crist	Christina	24
	Jacobus	25
sym	Simplicius	29
	Abdon et Sennen	30

AUGUST.

petr	Petri Vincula	1
steph	Stephanus, P.	2
steph	Stephani Inventio	3
	Justinus	4
os	Oswaldus	5
	Sixtus	6
af	Afra	7
ciri	Cyriacus	8
lau	Laurentius	10
	Tiburtius	11
yp	Hippolytus	13
eus	Eusebius	14
sumptio	Assumptio B. M.V.	15
gap	Agapitus	18
mag	Magnus	19
au pri	(?) Privatus	21
tymo	Timotheus	22
	Bartholomaeus	24
ruf	Rufus	27
au	Augustinus	28
col	Decollatio Joannis Bapt.	29
dacti	Adauctus	30

SEPTEMBER.

	Aegidius	1
nat	Nativitas B. M.V.	8
	Gorgonius	9
proth	Prothus	11
ma	Tricesimus B. M.V.	13
crux	Crucis Elevatio	14
nic	Nicomedes	15
eufe	Euphemia	16
	Lampertus	17
math	Matthaeus	21
	Mauritius	22
cle	Thecla	23
we	Wenceslaus	28
mich	Michael	29
jer	Hieronymus	30

OCTOBER.

	Remigius	1
	Marcus	4
dy	Dionysius	9
ger	Gereon	10
au	Augustini Translatio	11
	Callistus	14
	Gallus	16
	Lucas	18
cap	Capracius	20
un	11,000 Virgines	21
cus	Severus	22
seve	Severinus	23
	Crispinus	25
	Simon (et Juda)	28
quin	Quintinus	31

NOVEMBER.

	Omne Novembre Cole (Omnium Sanctorum festa)	1
co	Quattuor Coronati	8
theo	Theodorus	9
	Martinus	11
bricii	Briccius	13
ce	Caecilia	22
cle	Clemens	23
chri	Chrysogonus	24
	Catharina	25
sat	Saturninus	29
andre	Andreas	30

DECEMBER.

barba	Barbara	4
	Nicolaus	6
	Lucia	13
	Thomas	21
modo nat	Nativitas D. N. J. C.	25
steph	Stephanus	26

io	Johannes Ev.	27
pu	Innocentes Pueri	28
tho	Thomas Cant.	29
p̃pa sil	Silvester	31

The feast *Tricesimus B. M. V.* on September 13 is frequently mentioned in old *Kalendaria*. It means the thirtieth day counted from the feast of the Assumption, and is a sort of month's mind of the latter.

THE DANGERS OF HYPNOTISM.

We have frequently explained, through articles and conferences in the REVIEW, the risk which the use of hypnotic experiments involve, even when applied as a therapeutic agent in disease, where it has been considered in a measure legitimate from the moral standpoint, just as chloroform and similar anæsthetics.

In view of a systematic propaganda which is being made throughout the country for what is called "Suggestive Therapeutics," and the fact that not wholly ineffectual efforts have been made to introduce these methods among the Catholic clergy as a means of furthering their Samaritan work, we again direct attention to the danger involved in all hypnotic experiments. It is a danger which has a permanent and deeply moral effect, and the injuries resulting from it cannot be repaired.

Several of our principal medical journals have recently again discussed the subject, and they comment on a communication originally printed in the *International Journal of Surgery* and from the pen of a noted physician, Dr. Robert T. Morris, of New York, who has had exceptional experience in the use of hypnotism as a therapeutic agency, and who had made a careful preliminary study of its effects before operating with its aid.

Dr. Morris states his belief that the use of hypnotism in medical practice requires more caution than the administering of chloroform or similar anæsthetics. It has a tendency to weaken the subject's resistance to external impressions for a long time—it may be permanently; and the incautious hypnotizer may be the cause of a serious impairing of the will faculty. He cites his experience with patients whom he met later in the social circle,

and in whom he observed the sad effects of the use of hypnotism during disease.

We quote a paragraph commenting on the above communication, from the organ of the Medical Association of Philadelphia, which sufficiently emphasizes the danger alluded to:

"There are probably many conscientious physicians whose experience has been similar to that of Dr. Morris, and who have like him practically abandoned the use of hypnotism. The pathologic subjection of the will by this agency is a real peril; it may seriously affect the future of the patient, and the chance of this, even though it may be a remote one, should be seriously considered. The possibility of inconvenience to the hypnotizer is also a real one, but is a secondary matter. Hypnotism is, as Dr. Morris says, 'a dangerous resource,' and its reckless use and recommendation by enthusiasts and injudicious operators is a matter to be deplored and discouraged by the medical profession. It has really very little value in it to the medical practitioner, but it will always be a method of the charlatan and the impostor, hence its associations are neither agreeable nor beneficial. Even the legitimate use of suggestion has its possible dangers, though they are comparatively insignificant; but those of full-fledged hypnotism are real and more than merely possible, they are probable in a certain class of cases. The therapeutic value of its methods is at best limited to very special cases, in which they should be employed only with the greatest circumspection. The fact that they have been used and recommended by a few high authorities does not alter the fact that the result of any extensive adoption of them would probably be only the useless production of a lot of more or less damaged brains."

DORMITORY ABOVE THE CHAPEL.

Qu. Is it allowed to have a dormitory (in a religious community-house) over the chapel in which Mass is celebrated, provided it does not extend over the sanctuary?

Resp. There are no general ecclesiastical canons forbidding the construction of dormitories above chapels used for the celebration of Mass. The fourth Provincial Council of Milan, which has a decree on the subject (*Act. p. I, De profano usu a sacris locis tollendo*), may be understood as prohibiting dormitories, etc., *over the sanctuary*.

Recent Bible Study.

IN our November and September issues[1] we spoke of the important discovery of about 20,000 tablets, made in the ruins of the great temple of ancient Nippur, in Babylonia, by the American expedition under the leadership of Prof. Hilprecht, of Philadelphia. We also pointed out that these tablets treat of literary and historical matters prior to 2280 B. C., and thus throw a new light on the earliest times of Southern Asia and on the contents of the first chapters of Genesis. Professor Hilprecht has obtained knowledge of En-shag-shur-ana, the first king known to man, who is said to have been lord of Kengi, or Babylonia, about 6500 B. C. Kish, a city and kingdom in the vicinity of Kengi, harassed En-shag-shur-ana, but was defeated and despoiled by him. A later ruler of Kish, however, must have conquered Kengi, since Ur-Shulpauddu worshipped in the temple of Nippur. The tablets mention also Lugalzaggisi, who is said to have lived about 4500 B. C., and to be identical with the son of Aran, mentioned in Gen. 12: 4. Since he ruled over the whole of the then known world he is rightly regarded as the Alexander of his time. It was he that invaded the Mediterranean seaboard from the Persian Gulf, an historical event which many critics regarded as improbable, though they contend that it is implicitly contained in the earlier chapters of Genesis. The interior of the vases of Lugalzaggisi's period was hollowed out by machinery, and thus testifies to a considerable advance in civilization. After the Nippur of Lugalzaggisi had fallen, a period intervened sufficiently protracted to allow the accumulation of about thirty feet of débris, before the city was rebuilt by Sargon, who lived about 700 years after his great predecessor. It may be of interest to our readers that the rich treasures of Assyrian and Babylonian antiquities in the British Museum have been made more accessible by the publication of an excellent guide-book;[2] but it is not only the actual visitor of

[1] Pp. 322, 535.

[2] A Guide to the Babylonian and Assyrian Antiquities of the British Museum, by Budge and Kind, London, 1900.

the Museum that will be benefited by this catalogue, since it may serve any reader as an introduction to Babylonian philology. It informs us concerning the most important excavations on the ancient seats of civilization; it contains brief accounts of collateral information, and a list of ancient kings. Even now, the oldest accurate date that can be ascertained in Babylonian history appears to be June 15, B. C. 763, a day determined by a solar eclipse.

Owing to the simultaneous publication of Hastings' *Dictionary of the Bible*,[3] and Cheyne's *Encyclopædia Biblica*,[4] some of our readers may be in doubt as to which of the two works they should give the preference, supposing they are not able, or not willing to purchase both. Neither of these publications is intended for the beginner in Bible study, though almost any reader may peruse some of the articles with interest and profit. In case, therefore, a choice is to be made between the purchase of the one or the other, Hastings' Dictionary is more useful for ordinary needs, while Cheyne's Encyclopædia presents clearly the most advanced views of modern Biblical critics. But we are sorry to state that even the former work partially ignores some of the best Catholic literature on the questions under treatment. Thus neither Schanz nor Knabenbauer is mentioned in connection with the Fourth Gospel, nor are the commentaries of the last-named writer on Isaias, Jeremias, or any of the Prophets—so far as we have observed—referred to; the Abbé Loisy and the *Revue Biblique* also find scant notice at the hands of the contributors to the Bible Dictionary. But in spite of this theological bias shown in many ways throughout the work, it will be of the greatest service to both students and professors even in Catholic institutions.

The Rev. J. D. Breen, O.S.B., gives in a pamphlet of about 32 pages[5] the principal Scriptural proofs for the thesis that Sacerdotalism was not abrogated in the New Covenant. With regard

[3] A dictionary of the Bible . . . including the Biblical Theology. Edited by James Hastings. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons.

[4] New York: The Macmillan Company.

[5] Sacerdotalism in the Old and New Testaments; London: R. and T. Washbourne; New York: Benziger Bros., 1900.

to the institution of the priesthood, too, Christ came "not to destroy, but to fulfil;" He did not wish to establish Christianity as a revolt against the old order, but as a continuation of the same. The author is careful to point out that sacerdotal mediation interferes in no way with the soul's direct intercourse with God; the contrary opinion does away with the exercise of any religious public ministry, and is fatal even to the mediation of Christ Himself. In a word, the sacerdotal office is so far from separating the soul from its God that it tends to unite them. Far different in tone is another scholarly and truly important work which forms part of the *International Theological Library*, and is written by Dr. George Barker Stevens.[6] The author follows the essentially vicious method of separating the New Testament from its living commentary in the Church, and of dividing its teaching into several distinct schools. Each writer represents to Dr. Stevens merely the theological views current at the time being, so that one writer is readily placed in opposition to another and even to himself at another stage of spiritual development. Thus we read of the Teaching of Jesus according to the Synoptic Gospels, of the Teaching of Jesus according to the Fourth Gospel, of the Primitive Apostolic Teaching, of the Theology of Paul, of the Theology of the Epistle to the Hebrews, of the Theology of the Apocalypse, and finally of the Theology of John. The Catholic reader will be disappointed in the author's treatment of grace, and the Sacraments, of faith and justification, of St. Peter and the Church; besides, he will find some of the writer's incidental statements most unsatisfactory; but, in spite of these shortcomings, the work sustains its interest throughout, and is well worth the reading.

Professor Harnack's new book, *Das Wesen des Christentums*, is hardly anything else than a theology of the New Testament. The writer himself declares that the work contains the quintessence of the results of his life researches as a theologian and an historian. His summary of Christ's original teaching is as follows: The first group of Christ's teachings refers to the kingdom of God and its coming; the second group circles around the fatherhood of God and the value of the human soul; the third

[6] The Theology of the New Testament. Edinburgh: T. and T. Clark.

group deals with the better righteousness and the commandment of love. The first group does not present a simple idea, but views the kingdom as both future and present. In the second group, Christ introduces the adoration of God as a father of mercy, and places a value on the human soul that had been unknown in prior ages. The third group of teachings Christ developed in four directions: He severed morality and moral conduct from mechanical externalism; He traced morality back to the feelings of the heart; He reduced all the good in the life of men to one source, love; finally, He placed in humility the connecting link between morality and religion. The teachings of Jesus as to His own personality, and the gospel in its relation to Church confessions, are represented as of a less practical nature. Professor Harnack, however, maintains that Jesus appropriated to Himself the Messianic titles and functions predicted in the Old Testament, while he considers Jesus' claim to the name "Son of God" as a secret that no psychology can unravel. Again, though the writer admits Christ's own conviction of His divinity and of His oneness with the Father, he believes that the Gospel places the Father, and not the Son, in the foreground as the chief factor. While Prof. Harnack thus forms the turning-point in the tide of critical doubt, Dr. Newell Dwight Hillis fully returns to the position of the traditional belief. "Fortunately," he writes, "the analytic spirit soon discovers that he who picks a flower to pieces loses it. For the botanist the field daisy means a mass of petals torn part from part, while for Robert Burns 'the wee crimson-tipped flower' means a sweet poem and hours of rapturous delight." Thus it is that in *The Influence of Christ in Modern Life*[7] Dr. Hillis pronounces the era now closing "an era of criticism and destruction"; again, "now that the destructive era has closed, from the viewpoint of the new scholarship many are beginning to feel that the critical epoch was, after all, an epoch of mediocrity and second-rate intellect." The most striking fact in modern life is, according to the author, the growing reverence for the teaching and character of Christ.

Dr. Roman Riezler publishes a brief commentary on the third

[7] A Study of the New Problems of the Church in America; to be published immediately by the Macmillan Company.

Gospel,[8] which explains the literal meaning of the sacred text. In his preface the author emphasizes the fact that he has mainly followed the opinions of Catholic authorities; he has learned by experience that in exegesis all that is true and solid may be found in the great works of Catholic writers, while Protestant interpreters present the truth only partially. In our days one needs considerable courage to make such a statement publicly. A striking contrast to the preceding commentary is presented in an article by B. W. Bacon on *Tatian's Rearrangement of the Fourth Gospel.*[9] The author indicates a corrupted text by a star, passages apparently less primitive than the surrounding sections he encloses in brackets, transpositions suggested by internal evidence only he underscores with a straight line, while he indicates by a wavy line changes supported by the Sinaitic Syriac. All the other transpositions rest on the authority of Tatian. The result is a division of the fourth Gospel into seven sections: first, the ministry in cooperation with the Baptist; secondly, the Galilean ministry; thirdly, the period of exile and Samaritan ministry, Jesus at the feast of Pentecost; fourthly, the visit to Jerusalem at the feast of Tabernacles; fifthly, the visit at the feast of Dedication; sixthly, the period of retirement in Ephraim; seventhly, the final Passover. The writer, moreover, believes that Tatian had external evidence, either oral or written, independent of our present synoptic Gospels, for all his changes of order in the fourth Gospel.

Professor Schürer reviews in the *Theol. Literaturzeitung*, of September 29, Mr. Daubney's recently published work, *The Use of the Apocrypha in the Christian Church.* The Professor takes occasion to emphasize the high position which the so-called apocryphal or deutero-canonical books held in the early Christian community. All attempts to limit the Canon of the Church to the books contained in the Hebrew Canon never succeeded in establishing more than a theory; according to Schürer, those writings of the Greek Bible which Protestants call "Apocrypha," because they are wanting in the Hebrew Canon, in practice, were equally treated as canonical.

[8] Das Evangelium unseres Herrn Jesus Christus nach Lukas; Brixen, Pressverein, 1900.

[9] *American Journal of Theology*, October, 1900.

In the *Expositor* for December, Prof. W. M. Ramsay reviews some recent editions of the Acts of the Apostles. His remarks are limited to the works of the following writers: Prof. R. J. Knowling,[10] Rev. F. Rendall,[11] Rev. Joseph Knabenbauer,[12] Meyer,[13] Prof. G. G. Gilbert,[14] and Rev. H. M. Luckock.[15] Setting aside the theological and doctrinal position of the various editors, the reviewer claims to inquire whether their commentaries bring out clearly and completely the meaning of the Book of Acts regarded as a work of history, and as a piece of literature. Since such a method places those writers at a disadvantage who regard the Acts from a doctrinal point of view rather than from a historical or literary standpoint, we are not surprised seeing Dr. Knowling's book placed first as being distinctly the best and most useful edition known to the Reviewer.

[10] The Acts of the Apostles in the *Expositor's* Greek Testament, 1900.
[11] The Acts of the Apostles, 1897.
[12] Commentarius in Actus Apostolorum, 1899.
[13] Kommentar, new edition, 1899, by Prof. H. H. Wendt.
[14] The Student's Life of Paul, 1899.
[15] Footprints of the Apostles as traced by St. Luke in the Acts, 1897.

Book Review.

THE HISTORY OF THE HIGHER CRITICISM OF THE NEW TESTAMENT. Being the History of the Process whereby the Word of God has won the Right to be understood. By Henry S. Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. New York: The Macmillan Company; London: Macmillan and Company. 1900. Pp. 192.

Professor Nash writes with the true instincts of a Christian philosopher. He recognizes the need of revelation, also the fact of revelation through the Bible. Yet thus far that fact has not, in his estimation, completely attained its purpose. The Catholic Church had neglected the Bible, or rather had obscured its importance, by maintaining the existence of a living authority with a deposit of dogmatic truths independent of the written word. Protestantism had gone to the other extreme. Its principles were right; but it was inconsistent in following them out. "The doctrine of ecclesiastical infallibility was thrown overboard. But the cognate doctrine of Scriptural infallibility was retained . . . thus it came to pass in the seventeenth century that the Roman Catholic scholars held far more liberal views of inspiration than the Protestants" (p. 73).

Now the remedy for this adherence to infallibility of one kind or another is the higher criticism. "The critical work of the Roman Catholic Church cannot but be half-hearted and untrue. The higher criticism, both as a principle and as an achievement, must seek its fortune in a Protestant land" (p. 94).

Our author finds that neither Germany nor England have thus far successfully grappled with the difficulties, although we owe much to their initiative, whilst the methods of the German universities, he believes, are especially favorable to the Reformation principle inasmuch as they exalt critical investigation. To show this he goes over the history of criticism in its development since the beginning of the eighteenth century. The true father of Biblical criticism is not, he thinks, Richard Simon, but Semler. Since his day the study of the Bible has been subjected to the test of diverse methods, all of which ended in the vindication of Christ as His own interpreter — not through a Vicar in Rome, but through the higher criticism. The

Catholic Church had its purpose in the history of the past (p. 137) designed by God. But that purpose has gone and has been succeeded by the canonization of the Scriptures. In place of the dogmas of the Church, other dogmas are to come; for, whilst "dogma, the simple unhesitating, untiring conviction regarding the things unseen, has greatly weakened" in the present, "some day, changed in form, it will regain its edge and force" (p. 2). That day will come when the higher criticism shall have completely sifted the Scriptural writings and determined both their canonical limits and their exegetical meaning. The central idea of the Scriptures—the Kingdom of God—obscured by the dogmatic movement of the Church, has shone forth afresh in our time (p. 186), "*and it is possible that the social movement may bring us into a common mood with the Bible, so that we shall be able to study it with instinctive sympathy.*" Such is in substance the conclusion of Professor Nash's analysis of the work and purpose of the higher criticism. He writes like a scholar, as a man devoutly hopeful of the issue which he sketches "as possible" in some future day. But to what leads all this erudition and sympathy, which is mere idle speculation; for what are we to think of the Deity that plans the writing of a book for the purpose of teaching man his final destiny, and then when the book comes to be read it is to be hopelessly unintelligible for thousands of years until the higher criticism settles its meaning for good. Whom is the higher criticism destined to save? we are bound to ask; and what was the book intended to do in the hands of the millions that preceded us? Surely, a book which is meant to teach is meant to be intelligible to those to whom it is given as a means of self-instruction. Professor Nash could hardly have reasoned himself into the position he defends or missed his way out of it in a more logical direction, unless he had settled it as a foregone conclusion that the Catholic Church cannot, must not be the connecting link or medium acting as interpreter of such a book, just as a teacher interprets the text for his pupils. The Bible was intended, we think, to help alike teacher and pupil to *fix* the oral teaching, but not to supplant it. Under this aspect the higher criticism does not lose its legitimate function of investigation, because the Church insists that she is guided in her teaching as the Apostles and early Christian Fathers were before the Bible was in the hands of the people. There is ample room for demonstrating the historical development of the written revelation, much more indeed than Protestant *principle* can

consistently allow, unless by private judgment it means the right to discard at will any portion of the Divine deposit of truth.

The History of the Higher Criticism by Professor Nash is nevertheless a valuable contribution to Biblical literature, inasmuch as he presents an accurate compend of facts. That his deductions are unwarranted and faulty is evident from the hopeless conclusion to which they lead him, despite the expectant terms in which he clothes that hopelessness.

PSYCHOLOGY: EMPIRICAL AND RATIONAL. Stonyhurst Philosophical Series. By Michael Maher, S.J., Professor of Mental Philosophy at Stonyhurst College, Examiner for the Diploma in Teaching of the Royal University of Ireland. Fourth edition, rewritten and enlarged. London, New York, and Bombay: Longmans, Green & Co. 1900. Pp. xxii—602—xii.

If any verification were necessary of the statement, which must be *a priori* evident to all who have looked into the subject, that the "oldest psychology" has nothing to lose but something at least to gain from the experimental researches of the "newest," such verification would be abundantly supplied by the present work. The harmonious accord between the neo-scholastic philosophy and whatever new facts and viewpoints have been discovered or cleared up by recent minute investigation into man's sentient life and its mechanism, was fully illustrated by the first edition of Father Maher's *Psychology*. The present edition is a fuller confirmation of the same friendly relationship between the old and the new. It is, besides this, an expansion of the former in the light of what is true in the latter, as well as a fair critic of recent psychological work from the standpoint of a sound philosophy. The author has so clearly defined his attitude in respect to modern psychology that the reviewer feels he can furnish no better illustration of what he himself thinks ought to be the temper of professors and writers generally on Catholic philosophy than by quoting the following passage:

"My aim here, as in the previous editions, has not been to construct a new original system of my own, but to resuscitate and make better known to English readers a Psychology that has already survived four and twenty centuries, that has had more influence on human thought and human language than all other psychologies together, and that commands still a far larger number of adherents than any rival doctrine. My desire, however, has been not merely to expound but to expand this old system; not merely to defend its assured truths, but to test its principles, to develop them, to apply them to the solution of modern problems, and to reinterpret its generalizations

in the light of the most recent researches. I have striven to make clear to the student of modern thought that this ancient Psychology is not quite so absurd, nor these old thinkers quite so foolish, as the current caricatures of their teaching would lead one to imagine; and I believe that I have shown that not a little of what is supposed to be new has been anticipated, and that most of what is true can be assimilated without much difficulty by the old system. On the other hand, I have sought to bring the scholastic student into closer contact with modern questions, and to acquaint him better with some of the merits of modern psychological analysis and explanation."—*Preface*, vi—vii.

That the author has been eminently successful in realizing this aim, every fair-minded reader of the book will, we believe, recognize.

For the benefit of those who are familiar with an earlier edition, and desire to know the special claims of the present edition on their attention, it may be well to indicate here the lines of revision and of development. In the first eight chapters, apart from some minor changes and insertions pertaining to physiological details, psychophysics and psychometry, the work remains as it was. Thereafter, it is substantially rewritten. The chapters on intellectual conception, attention, apperception, development, on rational appetency and free-will, on certain false theories of the *ego*, and on the immortality of the soul—are, on the whole, new. The critics of Professor James's and Höffding's theories, as also the supplement on hypnotism, are quite new. The historical summaries of philosophical theories have also been notably enlarged and improved. A unique and highly welcome feature of the edition are the diagrams of the brain and parts of the nervous system. In no other work of the kind have we met with such satisfactory illustrations. Especially useful is the one showing the relation of the sympathetic chain to the spinal nerves; and the two diagrams of the brain, in which the centres of localized functions are intelligently indicated, are most excellent. Another plate giving illustration of nerves, fibres, and cells, would have made this portion of the work complete. Not the least commendable feature of the present edition is the frequent reference to contemporary psychological literature, and particularly to works well known *apud nos*, those, namely, of Professors James, Ladd, and Baldwin.

With these manifold improvements, to say nothing of the more attractive appearance of the volume, the work is brought quite up to the present status of psychological research. It supplies just what Catholic students have long needed, both as an aid to their own culturing, and as a work which they may confidently recommend to non-Catholics, as containing a fully-developed, admirably-arranged, and

clearly-written presentation of a system of psychology that is in accordance at once with Christian revelation, sound reason, and the facts and legitimate inferences of experimental science.

A GENERAL HISTORY OF THE CHRISTIAN ERA. For Catholic Colleges and Reading Circles, and for Self-Instructiou. Vol. I. THE PAPACY AND THE EMPIRE. By A. Guggenberger, S.J., Professor of History at Canisius College, Buffalo, N. Y. St. Louis: B. Herder. 1900.

Volume III of this history appeared last year, and received notice in the November No. (p. 551) of the REVIEW. The present volume reproduces all the pedagogical and typographical features commented upon favorably in the previous notice (to which we refer our readers for specific details). The sub-title of Vol. I, *The Papacy and the Empire*, does not merely indicate the large period covered (from the Migration of the Nations to the death of Boniface VIII), but serves as well to emphasize a view of that period not commonly taken by text-books of history. Professor Tout styled his book *The Empire and the Papacy* (Macmillan, 1898). Father Guggenberger styles his book *The Papacy and the Empire*. The reversed title suggests a reversed view. And, indeed, to the non-Catholic historian the prominence given to the Papacy, even when appearing in second place in the title, is a prominence but grudgingly acknowledged and bestowed. Historically, the Papacy both antedated and survived the Empire. Geographically, the Papacy meant Europe and all the civilization of the West; the Empire meant at all times a much more limited area, and not a very coherent federation. Politically, the Papacy was a world-wide fact; the Empire was somewhat of a fiction. A false perspective is given by such a title as that of Professor Tout's volume; the true perspective is found in that of the work under review. For, as its learned author very well observes: "As Jesus Christ, the God Incarnate, is the centre of all history, so the divine institution of the Primacy of the Holy See and the Independence of the Catholic Church is the centre of the history of the Christian Era. Most of the great historical contests since the coming of Christ were waged around the Rock of St. Peter. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history" (Introd., §3, No. 12). But these facts are not acknowledged by non-Catholic writers of history. To them, the history of the

Papacy is a story of human ambition and ecclesiastical intrigue. They love to talk of the "Romam *system*" instead of the "Catholic *Church*." While not all will go into the labored detail of Professor G. B. Adams in order to demonstrate the view that ecclesiastical jurisdiction is a human affair and a grabbing assumption, they entertain the view in varying degrees of energy. With such a view, even a text-book that aims to be colorless can scarce achieve that purpose. The *suppressio veri* may become as much a distortion of the truth as the *assertio falsi*. To us, the Papacy is the grand central fact of Christianity and the central landmark of its history. To relegate it to the second place is to be guilty, however unconsciously, of a *suppressio veri* and a consequent distortion of truth. Father Guggenberger emphasizes this fact and restores the proper perspective. We have but one suggestion to venture in respect of a small detail. Odovaker, Chlodwig, Wiscard, and similar spellings should not, in our opinion, supplant in a text-book the spellings common to older text-books and still more common in general literature. For the information of the student, the later modes might be enclosed in brackets; for he shall meet them in such histories as Freeman's, and should be prepared to recognize old friends even in their new disguises. H. T. H.

LIFE OF SISTER MARY GONZAGA GRACE, of the Daughters of Charity of St. Vincent de Paul. 1812-1897. By Eleanor C. Donnelly. The Proceeds to be appropriated for the Orphans. Philadelphia. 1900. Pp. 234. (On sale at St. Joseph's Asylum, 700 Spruce Street, Philadelphia, Pa. Price, $1.25.)

It is somewhat disappointing to meet with real saints and to find that they look and act just like ordinary mortals, having no halo about their heads, not walking in the air, or living without their daily meals. Yet, if we consider it rightly, we must admit that, after all, sanctity is self-denial, and that self-denial may be a very undemonstrative virtue. This fact has its encouragements, because it does not put the acquisition of holiness beyond the reach of souls possessing merely ordinary gifts. The Life of Sister Mary Gonzaga is a proof of how the faithful performance of the silent tasks imposed by the religious profession leads to a heroism which is all the greater, because it does not depend on, or care for, the applause of the world.

The child, Anna Grace, received her first lesson of practical charity at a very early age. Her father had died before she could

understand the loss. Two years later, the mother was taken ill with the yellow fever. Amid the appalling distress brought on by disease and want, there came to the aid of the helpless widow a young woman, Miss Elizabeth Michel. The gentle and untiring ministrations of this angel of charity, exposing her own life at an age—she was only seventeen—when its preservation is most coveted, brought the sick woman to the realization of the truth which alone could inspire such sacrifices. Miss Michel was a Catholic. The fever-stricken mother, too, wished to become a Catholic. She made her profession of faith, and received the last Sacraments. Then she died of the plague. Her little infant, only four years old, was left to the care of Protestant relatives, but the child's own heart clung to the dark-robed young lady, with her sweet ways, who had nursed and consoled her mother. And so Miss Michel became, with the consent of the relatives, the foster-mother of baby Anna. The little one received in baptism the name of Agnes Mary.

At the age of ten years Agnes Mary was placed in the school of Mother Seton's foundation—St. Joseph's Academy, Emmittsburg. Mother Seton had died the year before, and Sister Rose White was the superior. It is with a comfortable feeling that we read in a report of the child's progress at the school four years later, that the meek and gentle nun whom we meet subsequently in hospital and orphanage, was at that time of a temper "fretful and having much pride to contend with." Gradually the signs of a noble vocation, which was to refine her disposition and raise her aspirations toward divine perfection, showed themselves. And so she became a nun, sanctifying herself by a vow to serve the sick and the poor and to lead them to God as she herself had been led.

But we must not anticipate the reading of this charming biography, which is a story of struggles and trials ever capped by sweetest consolations and joys. Hers was a lasting influence for good upon all who came in contact with her in her subsequent life as a Sister of Charity following in the beautiful steps of St. Vincent de Paul. There is much in the narrative of facts, gracefully told by the gifted author, Miss Donnelly, who knows how to give a poetic ring to the simple flow of the recitation, that will interest the casual reader. But it will particularly attract the friends of charity, above all, Philadelphians, and also the sober historian, unless he fail to grasp the truth that all facts of life point an educational moral aiding toward the uplifting of our race.

The proceeds of the work go to the support of the orphans in whose care Sister Mary Gonzaga spent the best of her earthly life, that she might prepare eternal happiness for them. There is a twofold reason for securing this volume: one to learn the lesson of happiness, the other to help others to attain the same boon. The book is well printed and neatly bound, and we earnestly recommend it to all classes of persons in quest of good reading—and of blessings that multiply into the unlimited joys of charity.

THE THREE AGES OF PROGRESS. By Julius E. Devos, Rector of St. Michael's Church, Spalding, Neb. With Preface by the Bishop of Ogdensburg. Milwaukee, Wis.: M. H. Wiltzius & Co. 1900. Pp. xvi—352—xxxvi.

Synthetic views of large areas are attractive and often useful. We get the readiest and the most satisfying picture of a great city from its highest steeple. The surrounding country reveals its beauty, its unity in variety of detail, to the seer on the mountain top. To scan the map and to look through the guidebook are helpful preparations for the traveller about to visit a foreign land. Looked at from such a viewpoint the volume before us, *The Three Ages of Progress*, should be welcome to many readers. The Bishop of Ogdensburg has summarized its scope in this sentence from the preface, "it is a series of tableaux of the principal ecclesiastical events which have occurred in the world since the coming of Christ, with an interspersion of philosophical considerations, from a Catholic standpoint, of their causes and effects."

The introduction offers a picture of the world before the dawn of Christianity. The degradation, physical, intellectual, moral, religious, and social, of paganism is shown in its darkest colors. Three series of tableaux are then moved across the scene. The portrayal of the first age—from Jupiter to Christ—shows Christianity in conflict with paganism. Jesus Christ as the central figure of history, Judaism's unwilling testimony, the twelve Fishermen, the onslaughts of paganism, the martyrs as triumphant victims, the relations of Christianity to pagan philosophy, the work of heresy and schism, are the main subjects. The second series of pictures represent the Middle Ages. Beginning with the incursions of the barbarian, their conversion and education are portrayed. The influence of Christianity in framing the constitution of mediæval society and leavening the nations with Christian ideals and energy is exhibited, and a picture of the Crusaders

and the subsequent overthrow of the Ottoman empire presented. The modern age is entitled "From Liberalism to Liberty." Here the tableaux set forth the manifold phases of the false Reformation and the characteristics of the true; the history and development of the foreign missions are described; the spread of infidelity and the anti-Christian conspiracy in recent times accounted for the influence of the secret societies; the cause and effects of the French Revolution are depicted; the present moral and social conditions of certain Catholic countries are shown, and the import of the Papacy in the world of to-day is indicated.

Covering, as the pictures do, so vast a territory, they cannot be expected to be crowded with minute details of personages or events. The perspective and proportion, however, have been well preserved, and the reader will get from them a pinnacle view of the leading features of Christian history. The work, of course, will mean most for those who are best versed in the details omitted. It will be instructive and edifying reading for the Catholic layman, offering him as it does a ready key to the life of the Church. In the preparation of lectures and instructions its summaries of facts and suggestive inferences will prove helpful to the clergy.

It is unfortunate that a book otherwise attractive and well made should be disfigured by so many typographical errors. In expunging these in a future edition it would be well to revise the figures relative to Brahmanism, at page 4, and to omit the closing sentence of the middle paragraph of page 348. It is obviously an exaggeration.

LA VIE AFFECTIVE. Par le Docteur Surbled. Paris: Charles Amat. 1900. Pp. 220.

LA VIE DE JEUNE HOMME. Par le Docteur Surbled. Paris: A. Maloine. 1900. Pp. 160.

More attention is usually given in our manuals of psychology to the cognitive than to the appetitive faculties of the soul. The rational appetite, the will, as regards its freedom, receives careful study; but the sensitive appetites, the feelings, the passions, are passed over with a brief enumeration of their divisions and relations. The recent essay on the *Affective Life* by Dr. Surbled, the well-known physician and psychologist, is a welcome addition to the literature dealing with this side of human nature. The author follows on the whole the lines familiar to students of Catholic philosophy, but supplements the more

abstract doctrine by larger reference to the physiological conditions of the sensitive appetites. In this connection the chapter on the organ of the affective life will be found especially interesting. The author finds that organ neither in the heart nor in the cerebrum, but in the cerebellum. The special function of the latter organ is admitted by experienced physiologists to be very uncertain, although some popular books on physiological psychology assert with complete assurance that "coördination of movements" is the peculiar work of the cerebellum. Dr. Surbled argues plausibly in favor of the view which assigns to that organ the function of coöperating with the appetites in the acts and states of feeling, love, hatred, anger, etc. Besides its helpfulness in the field of pschology the book will be found of service for its prudent suggestions in the regulations of the passions. The author writes from a thoroughly Christian standpoint, and therefore sees in the supernatural order the means necessary for the efficient guidance of the life of appetite.

A further and more detailed contribution to this side of the subject is found in the other book mentioned above, *The Life of the Young Man*. The author reveals with the skill of the experienced physician the trials and dangers to which the virtue of youth is exposed; the hygienic and intellectual and moral and social benefits of chastity, and the opposite evils flowing from incontinence. He lays it all open with a firm, yet delicate hand. But back of the hand is the Christian soul and instinct. "La chasteté ne saurait être acceptée par le monde, parce que c'est une vertu *surhumaine*. Dieu seul nous en rend capables. Pour arriver à la chasteté, il faut en tenir le merveilleux secret. Or *le secret de la chasteté*, c'est la grace, secours gratuit du Ciel qui seconde le généreux effort de la volonté et la fait triompher sûrement de la nature." All this is of course a truism to the physician of souls; but one likes to receive it from the physician of the body.

LA CONQUÈTE PROTESTANTE. Nouvel essai d'Histoire contemporaine. Troisième Édition. Par Ernest Renauld. Paris: Victor Retaux. 1900.

The author continues in this volume the battle begun in his previous work, *Le Péril Protestant*. His present effort is largely, although not wholly, statistical. He gives himself ample space in his 574 pages for a detailed inquiry into the results achieved by the Protestant "conquest," as he terms it. And certainly the conquest in

the lines of politics, offices of civil jurisdiction, and banking interests is not a little surprising. How does this come to pass in a Catholic land? Various causes are assigned. Our author gives this, amongst others: "Put a Protestant in the midst of ten Catholics. With an appearance of Puritanical austerity, he will commence by assuming a great air of virtue—and this makes us laugh, a little at first. But this Protestant will follow a plan. In a year or two, by his sheer tenacity, he will have become the master of the ten Catholics. These will be divided amongst themselves, torn by jealousy. . . . For a municipal election, it is the Protestant who will be nominated as Mayor almost unanimously. Is that so? you will ask as you read. Alas, it is." H. T. H.

THE STORY OF NINETEENTH-CENTURY SCIENCE. By Henry Smith Williams, M.D. Illustrated. New York and London: Harper & Brothers. 1900. Pp. viii—475.

A highly interesting and instructive story of the marvellous achievements of the physical sciences during the past century. Starting from a general survey of the scientific field at the opening of the century the lines of progress in the various departments of physical science are graphically sketched. Astronomy, paleontology, geology, meteorology, physics, chemistry, biology, anatomy, physiology, medicine, and experimental psychology—each by turns tells of its struggles and triumphs; not, of course, in detail, but somewhat, to use the author's figure, as a battle might be described by a distant eye-witness indicating "the general direction of the action, of the movements of large masses, the names of leaders of brigades and divisions, but necessarily ignoring the lesser fluctuations of advance or recession and the individual gallantry of the rank and file" (p. 433).

The story of science must have its own inherent charm; and the author has given it a setting worthy of the subject. Indeed, so winsome is it all that one fears to seem ungracious by calling attention to fault or flaw. In the interest, however, of truth, protest should be made against a statement such as the following: "In the year 1600, [Giordano] Bruno was burned at the stake for teaching that our earth is not the centre of the universe" (p. 16). If Dr. Williams had read the trial of Bruno before the Venetian Inquisition he would have found that many more serious crimes against the existing laws of the State than geocentrism had been committed by the erratic friar. Although certainly condemned, there is not a shred of evidence to

prove that Bruno was even executed at all. On the contrary, all the testimony is in the other direction. The author might consult Parson's *Lies and Errors of History*.

Dr. Williams characterizes the ancient theory of the four constituent elements of matter as "the old Aristotelian idea" (p. 29). The "idea" was at least a century old when the Philosopher wrote, and can be called Aristotelian only in the same sense as the atomic theory can now be attributed to the author of the latest text-book on chemistry, viz., that he adopts a theory current at the time. It would be nearer the truth to call the theory of *five* elements "the old Aristotelian idea," for the Philosopher, it is well known, added the *quinta essentia* to the traditional quartet.

One could wish that the author had not settled so off-handedly the evolution controversy (pp. 117, 121, 453). "The assumption that man has evolved through the agency of natural laws only, from the lowest organisms," is not necessitated by "the progress of our century," unless we are to assume that the progress has necessitated a transformation of the law of causality and the principles of logic. Whilst in this mood of criticism we might suggest that the Le Sage hypothesis concerning gravitation was put forward not *one* but *two* centuries ago (p. 444); that *Abbaté* (not *Abbé*) would be the more proper appellation in connection with Spallanzani (p. 39); and that *novice* should stand for *novitiate*, at page 218.

MATER DOLOROSA. Prayer to the Sorrowful Heart of Mary; Affection at the Feet of Jesus Crucified; Vision of the Wounds; Stabat Mater; with a series of other sacred pieces. By the Rev. Lawrence Moeslein, C.P. New York: J. Fischer & Bro. (Passionist Monastery, West Hoboken, N. J.) Pp. 134.

Father Moeslein is a prolific writer of sacred melodies. The rich interpretations of spiritual thought which he presents in his Litanies of Loretto, and notably in the cantata of the *Sponsa Christi*, are probably known to most Catholics interested in the production of church music. Opinions differ upon musical standards. But whatever may be thought by the separate advocates of sacred chant as to the merits of these compositions in general, we find in them a certain quality of sentiment which is more than ordinarily suggestive of reverent piety. This we might expect. To a son of St. Paul of the Cross, the Dolors of Mary, as an echo of the divine Passion, must have a moving power which is apt to stir the soul, and which makes itself felt more through the

medium of music than that of any other art. If genius is, as has been said, nothing more than patient pursuit, then the quality of suffering or at least sympathy with it should fit one eminently for the production of the best in religious art. On this ground, and not on that of mere technique, would we recommend Father Moeslein's present volume, which contains besides the Seven Dolors (Duo in F), a Stabat Mater in B♭ (Trio—Sop., Alto and Bass), an Alma Redemptoris (terzette and chorus), and a number of attractive pieces suitable for evening service. The melodies for the duets entitled "Good Night, Jesus," and "Good Morning, Jesus," are pleasing; but the peculiar sentimentalism of such invocations would, we should think, be out of place in the public service of the Church, whatever they may do to foster personal devotion.

The volume is well printed; and the price, one dollar, moderate enough.

DOCTRINES ET PROBLÈMES. Par le P. Lucien Roure, S.J. Paris: Victor Retaux. 1900. Pp. 526.

A collection of essays reprinted, with some slight alterations, from the *Études*. Although the volume treats of a variety of miscellaneous subjects, each paper has its individual value and all gather more or less closely around some central ideas. Thus the essays on Descartes, Auguste Comte and Positivism, and Herbert Spencer, bring out the logical consequences of the ultra-dualism and the exaggerated spiritualism of the Cartesian philosophy. The chapters on M. Renouvier and Criticism, and M. Fouillée and Monism and Force-Ideas, unfold the significance of some contemporary phases of thought especially popular in France. The paper on M. Ollé-Laprune is an appreciative study of the character and thinking of a recent Catholic philosopher whose teaching and example have exerted a deep influence for good in the minds and lives of his countrymen, both within and without the Church.

The first half of the volume treats of recent theories; the second half is converged on two sets of problems—moral and psychological. To the moral problems are devoted a comparative study of virtue from a Kantian and a Christian standpoint; an essay on Asceticism and Philosophy; one on the Problem of Faith, being a critic of M. Paul Janet's theories on the nature of faith; a vindication of Maine de Biran's ultimate return to Christianity, and lastly a study of the evil of suicide. The psychological essays include a study of child-life,

with a view to illustrating the scholastic conception of life as self-determinative activity; a chapter on the blind in the struggle for existence; a critic of some contemporary views of so-called alterations of personality, and a paper on the nature of race and nationality.

As having special interest and value for our readers might be signalized the study of Herbert Spencer's philosophy, and the chapter on alterations of personality. It is almost superfluous to add, that the papers bring together a large amount of useful information on their respective subjects. The criticism is throughout sound and incisive and at the same time dignified and impersonal. The style is translucent and winsome. The author has chosen only some of the doctrines and problems that occupy a prominent place in the minds of the thinkers of to-day. "Si Dieu nous prête vie," he says, "ce travail pourra n'être qu'un commencement." The reader will hope that the condition and the conditionate may be realized.

THE HOLY YEAR OF JUBILEE. An account of the History and Ceremonial of the Roman Jubilee. By Herbert Thurston, S.J. Illustrated from contemporary engravings and other sources. St. Louis: B. Herder. 1900. Pp. 420.

Father Thurston has produced a classical work on the subject of the *Anno Santo*. Whilst much of the material has necessarily been drawn from older authentic publications, the volume cannot be classed as a mere compilation. Even in what ought to be termed its historical form it bears the impress of originality. The Beginnings of the Jubilee—The Porta Sancta—The Holy Year in its earlier history—The Jubilee of modern times—The Visits to the Basilicas—The Ceremonies of the Jubilee—Roma la Santa—The Jubilee Indulgence—Conditions of the Jubilee—Extended and extraordinary Jubilees—such are the leading topics dealt with in different chapters in a manner both concise and exhaustive, yet written in the agreeable style of modern historical works.

A point of note to which the author directs special attention is the correction of the old error which attributes the introduction of the Holy Door ceremony to Pope Alexander VI, or rather to the suggestion of his famous master of ceremonies, Burchard, in the year 1500. Burchard's diary itself, if we may trust the two MSS. in the British Museum, suggests the existence of the ceremony before his time, although Bonanni by omitting the word *centesimus* in his copy has misled many other copyists.

The evidence furnished by two extant Bulls attributed to Clement VI, and mentioned by a certain canonist, Albericus a Rosate in 1350, would be conclusive enough, if we did not have also the testimony of Felix Hämmerlein and that of the "reconstruction" medals, which, though spurious, sought to reproduce the characteristic work of the early die-sinkers. Among them are the Jubilee medals of Boniface VIII and of Sixtus IV. The arguments drawn from these objects, properly interpreted, are strengthened by various analogies, such as the ceremonial of the opening of the Portiuncula.

Although the work does not profess to be either controversial or devotional, but simply to present an historical review of the principal facts connected with the institution of the great Jubilee Indulgences, the author takes occasion to dissipate the false and hazy views which have become current through unauthorized and prejudiced presentation of Catholic doctrine on the subject of Indulgences *a poena et culpa*.

As we have said, *The Holy Year of Jubilee* is a classical work, and should not be wanting in any historical or ecclesiastical library. As to the manner in which it is gotten out, we cannot give it better praise than by saying that it is one of the best specimens of the book-maker's art produced from the English market, which is represented in this case by the Herder house in St. Louis.

LE JUBILÉ. Petit traité théorique et pratique des questions relatives aux diverses Jubilés, accompagné d'un résumé de la doctrine des indulgences, de textes, sermons, et plans de sermons sur le Jubilé. Destiné spécialement aux membres du Clergé. Par un Père Rédemptoriste. Montreal: C. O. Beauchemin et Fils. 1900. Pp. 252.

The author has made a very practical exposition of the subject of the Jubilee indulgences. His primary intention was to furnish a handbook for the clergy, not only explaining the special faculties usually conferred during the Holy Year, but also providing instructions and sermon-matter to be used in the pulpit. The first part treats of the nature of a Jubilee indulgence, of the distinction between ordinary and extraordinary jubilees, of the works required to gain the indulgences, of the powers conferred on confessors, of the privileges accorded the laity, etc. In the second part we have a brief treatise on indulgences in general, which may serve a catechetical purpose. Next there is a summary of texts from Sacred Scripture referring to Jubilees: also two sermons and several sketches of sermons for the season.

THE PILGRIM'S GUIDE TO ROME. Translated from the work of M. l'abbé Laumonier, and adapted for the use of English-speaking Pilgrims by Charles J. Munich, Vice-President of the Catholic Association. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 242.

A handy volume containing in the first place a series of routes between Paris and Rome, touching the principal Italian cities and also Marseilles; next is a good itinerary of the Holy City, in five sections, and a visit to the seven basilicas. The description of the sights of Rome is brief, but generally complete, and satisfactory for the ordinary purpose of a pilgrim tourist. The same may be said of the notes on Assisi, Bologna, Florence, Genoa, Loreto, Milan, Pavia (the Chartreuse), Naples, Padua, Pisa, Turin, and Venice. There is a pocket chart of Rome, and a good index also, both helpful in going through the Holy City. The fact that the guide was prepared at the instigation of the Catholic Association of England, for the use of pilgrims and excursionists, is a guarantee to Catholic travellers that the little book will prove serviceable.

SOME NOTES ON THE BIBLIOGRAPHY OF THE PHILIPPINES. By the Rev. Thomas Cooke Middleton, O.S.A. December, 1900. Bulletin of the Free Library of Philadelphia. Pp. 59.

Among the collections of books on special subjects which the Free Library of Philadelphia, under the direction of Dr. John Thomson, has been engaged in securing for its patrons, is a series of works representing the literature of the Philippine Islands. This was deemed of especial importance, not only because there has been a growing demand for information in this branch of literature, on account of our new relations with the Islands, but also because there has existed a very general misapprehension as to the character of the literary activity on the part of the Philippine islanders in the past.

The Augustinian Father, Dr. Middleton, founder of the Philadelphia Catholic Historical Society, and a scholar singularly gifted for accurate historical research, was known to be familiar with the Spanish literature of the islands, and accordingly the Philobiblion Club of Philadelphia prevailed upon him to read before its members a paper on the bibliography of our new Eastern possessions. The Free Library authorities, later on, requested that they might be permitted to publish the substance of the lecture in their regular series of Bulletins

The survey given by Dr. Middleton renders the reader familiar with the chief characteristics of Philippine intellectual activity in its different lines of art, science, and letters. The works which attest this activity, according to Retana's list, embrace twenty-seven dialects or branch-languages spoken by the inhabitants, not including works written in Sanscrit, Chinese, Japanese, Javanese, and idioms spoken outside the zone of the Philippine Islands, the Eastern Carolines, the Ladrones, and Madagascar. The author divides his sketch into a brief discussion on Works of General Information—Authorities on Philippine Dialects—Some Literary Curiosities among Philippina—Philippine Presses—Introduction of Printing into the Philippines.

It is needless to point out the value of these *Notes*, which, with the "Finding Lists" of the Free Library, place the general reader and scholar in possession of the sources whence he may draw the most authoritative information regarding the history of the Philippine archipelago, its antiquities, the customs, religious beliefs, superstitions and rites of the many tribes that people it; of the fauna, flora, geology of this Malaysian country, so different from the motherland of its present masters, the Americans of the United States. The Malay, as Dr. Middleton informs us, despite the influences of Christianity brought to him by the Caucasian, has remained thoroughly Asiatic in mind, and will, and spirit.

An excellent detailed index, furnished by a member of the Free Library, renders these *Notes* doubly serviceable for reference.

SONGS OF ALL THE COLLEGES. Including many New Songs. Compiled and arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). New York City: Hinds & Noble, Cooper Institute. 1900. Quarto; pp. 218.

DEUTSCHES COMMERS-BUCH. Mit Titelbild. Achte Auflage. Historisch-kritische Bearbeitung, besorgt von Dr. Karl Reisert. St. Louis, Mo.: B. Herder. Pp. 634.

A collection of college songs which is professedly typical has its particular value, not only for the student who sings, but also as indicating the moral and social atmosphere of the training schools wherein the intellectual leaders of our society are formed. We do not suppose that the American university college differs much from the average German university or gymnasium in its general moral tone; but there is a decided difference in the judgment of the compilers of the two volumes placed at the head of this notice. The *Songs of All*

the Colleges comprise many fine airs with which every student and others of a musical bent are familiar. But the volume also contains a number of senseless rhymes which, if they are heard among jovial students, do not reflect any credit on the spirit of the college men who invented them or who render them popular; a few others are grossly offensive to good taste, not to say decency. Such songs as "The Pope" should have been omitted for the same reason that travesties of religion are expected to be banished from societies whose members are not exclusively infidel or of one religion.

The German *Commers-Buch* is a very different style of compilation. It contains ten times as many popular student songs as the American work; but the editor states explicitly that he has not seen fit to include in a representative collection any songs of a degrading tone or such that would be offensive to any particular class of students who have by right their convictions in matters of religion or politics or other class distinction not eliminated in the domain of jovial fellowship.

The make-up of the score and typography in both volumes is excellent. The *Commers-Buch* can be carried in the pocket. The *Songs of All the Colleges* is intended apparently for glee club use.

THE IDEAL CLASS BOOK for the Use of the Teachers in Parish Sunday-schools. Wakefield, Mass.: The Ideal Publishing Co.

Organization and a continuous adherence to a well-defined system is the secret of successful instruction. The difficulty which confronts the organizer and superintendent of any school system consists, however, not so much in finding a good system, as in simplifying the methods which secure an easy adherence to the system. The clergy of Wakefield parish seem to have taken a special interest in the working of their Sunday-school, and as a result have succeeded in producing a system of control which is the ideal, or rather, thoroughly practical, because it is thoroughly simple. It lessens the mechanical labor of the teachers and allows them to spend their main energies and time in the work of instructing instead of measuring the details, attendance, and application, whilst at the same time they keep a steady survey of both these last-mentioned items.

A simple page contains excellent "Rules and Regulations for Sunday-school *Teachers;*" also some principles which serve to fix the observance of these rules and suggests the *manner* of observing

them. Then there are three ruled pages for the monthly work of the classes—fifteen; a page to record First Communion, Confirmation, and address of the pupil. A last page contains rules to be observed in the Sunday-school. They imply ripe experience in teaching and a sense of responsibility as regards children and their teachers.

The whole arrangement is very simple, the book small enough to be carried without inconvenience, and the expense, we fancy, trifling.

Recent Popular Books.[1]

ADVENTURES OF ODYSSEUS: F. S. Marvin, R. J. C. Meyer, M. M. Strawel.

This translation and adaptation is somewhat abridged and otherwise made suitable for the reading of the young, and it is handsomely bound. It lacks directness, and is otherwise not so Greek as it should be, but the authors have deliberately chosen to make its tone as English as possible. The pictures are rather inclined to be Early English.

APRIL'S SOWING: Gertrude Hall. $1.50.

The lady sends her knight on a quest for knowledge that he may show that he deserves her love. Being seized by doubts in regard to herself she sallies forth on the same pursuit, but after some months, hearing that he is in love with another person, she sends for him, and acknowledges that she has always loved him. The story is very prettily told, and the heroine perfectly presents the American girl whose untaught but wealthy parents permit her to do as she pleases. In this case, being as steadfast in reality as she is capricious in seeming, the object of this treatment comes to no harm.

AT ODDS WITH THE REGENT: Burton E. Stevenson. $1.50.

The hero, after siding with Richelieu against the Regent, is suddenly stricken with admiration for the Regent's cleverness, and is able to render him important services. In consequence the Regent banishes him to a fine estate, and makes the lady whom he secretly loves his custodian. The fighting is as good as it is in any of the New French historical novels.

BICYCLE OF CATHAY: Frank Stockton.

The hero makes a pilgrimage in search of adventure, and finds it, losing his heart two or three times, and recovering it only to lose it again. The story is an amusing trifle, and the pun in the title is a crime not repeated in the tale itself.

COLONIAL DAYS AND WAYS: Helen Evertson Smith. $2.00.

Connecticut and New York are the colonies best known to the author who happens to inherit traditions, from several lines of colonists—Puritan, Dutch, and Huguenot. Her references to the Church are not intended to be uncharitable, but, regarding the Huguenot as a fugitive saint, she naturally

[1] This department is designed to furnish the Reverend Clergy with brief critical notices of the publications of the month likely to gain considerable circulation. Each book is judged from the moral and Catholic point of view, so far as that is necessary to warn the reader of any noxious tendency or of the usefulness of any newly published book.

The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

uses some phrases not grateful to a Catholic ear. The value of her book lies in her ability, through inventories, letters, and diaries, to show what were the possessions of the average colonist, and what his manner of living, during the century preceding the Revolution.

FACT AND FABLE IN PSYCHOLOGY: Joseph Jastrow. $2.00.

This is the antidote for "Spiritual Significance," a plain, blunt statement of what science has to say about spiritualism; Mme. Blavatsky's performances; the "occult" in general; the Society for Psychical Research; mind-reading; telepathy and some other advertised things.

FALAISE, THE TOWN OF THE CONQUEROR: Anna Bowman Dodd. $2.00.

The author's enthusiasm leads her to create the century of William of Normandy anew, and one cannot recognize it in her quick-flashing phrases and exclamations. It is not history, but it is a pleasing fairy-tale, to be read with wonder. The descriptions of the Falaise of to-day and of neighboring castles and towns are better, and the many pictures, small and large, are best of all.

GARDEN OF SIMPLES: Martha Bockee Flint. $1.50.

A pleasant volume suggestive of the old-fashioned gentlewoman, of syrups, cordials, and, alas! of bitter teas and sovereign potions. Many of the herbs mentioned are no longer cultivated, but almost all have a place in the writings of the elder English authors, and this description of their qualities and habits will interest students of old customs and old fashions.

HEIRS OF YESTERDAY: Emma Wolf. $1.00.

The anger of the educated Hebrew because of his exclusion from Gentile society; the jealousy of the uneducated Hebrew on account of Gentile liking for his betters; the proud Hebrew's sorrow over the snobbish Hebrew's concealment of creed, make up the theme of this story. The conversations between representatives of the various types are interesting, and the novel cannot possibly harm anyone capable of the intellectual effort of remembering the faith of the speaker. It is not, however, to be recommended to the weak-minded. The author is a Jewess, and her work is said to be highly approved by her fellow believers.

HOME FOLKS: James Whitcomb Riley. $1.00.

Poems in Hoosier dialect, the best ever published by the author, although not yet entirely weeded of the affectation and bad taste which at first overshadowed his real merits except in the eyes of those critics who consider the author's feelings and not the rights of their own readers when they state a judgment. Having made a circle of readers Mr. Riley can now afford to do his best.

HOSTS OF THE LORD: Flora Annie Steel. $1.50.

The most extraordinary Jesuit of fiction decorates this story of a native outbreak in India. He carefully rears a girl to whom he has been appointed guardian, and when a native suitor, finding her in a balcony with her English lover, shoots her, he marries the two, playing Friar Laurence according to the young woman. Precisely what the General of his order was doing during his career as nurse and governess is not told, but unless he was deaf, he must have heard of the Jesuit's confession that twenty years before he had forgotten his vows and loved and once kissed a woman, for he tells half India about it. In fact, an ignorant infidel could not be more sentimental or more dishonorable; and, to crown the whole, when "Juliet," mistaking him, while in her death agony, for Romeo, asks him to kiss her, he obligingly complies. Luckily somebody kills him a very short time afterwards. With two such stories to tell, he would have been a bore of bores. The book needs a burlesque.

IN AND AROUND THE GRAND CANYON: George Wharton James. $3.00.

An enthusiastic description of the Canyon of the Colorado and the neigh-

ing region, with especial regard to the best views and the easiest ways to reach them. It is illustrated with many photographs, some account of the Indians of the locality, and a history of such explorations as have been made. The author himself has been engaged in the work for ten years.

JOHN THISSELTON: Marion Bower. $1.50.

A man who thinks that he should not marry, and another who cannot persuade the woman whom he loves to marry him, are the chief male characters. After many years, the willing bachelor and the unwilling lady meet and love, the second man magnanimously assuring the first that he is not, as he supposed, likely to become insane, and may therefore wed with a clear conscience. He then consoles himself by marrying his lady love's niece, who has had time to grow to womanhood since he began his suit. Absurd as the plot sounds when thus related, when properly decorated with conversation and minor incident, and exposition of character, it makes a story above the average, and the two heroes are distinctly marked and well contrasted characters.

LATER LOVE-LETTERS OF A MUSICIAN: Myrtle Reed. $1.75.

The earliest of these epistles is dated five years later than the one closing a former book, Love-Letters of a Musician, and the series covers a separation of six months. Each is written to a musical theme, all show a keen appreciation of natural beauties, and all are lightly strung upon a thread of common interest.

LIFE AND LETTERS OF PHILLIPS BROOKS: Alexander V. G. Allen. 2 vols. $7.50.

The subject of this memoir belonged to the class of American Episcopalian clergymen called Broad or Low according to the point of view. He was more than tolerant of "Evangelical" ministers and seemed to delight in horrifying his High Church brethren. He was brilliantly eloquent, his personal charm was very great and his influence enormous, both within and without his own fold. He died a bishop, having been elected after much opposition from the High Church party. His is a life to be studied by any one desiring to understand the history of his religious body, but it is needless to say that one does not give the letters of an Episcopalian to a juvenile Catholic.

LIFE AND LETTERS OF THOMAS H. HUXLEY: Leonard Huxley. 2 vols. $5.00.

This book, being a son's record of his father's work and deeds, can be given credence for perfect good faith. It contains a history of the "evolutionary" theory in science as it presented itself to one of its chief advocates and his friends. As Professor Huxley was an almost rabid anti-Catholic, the book is not to be given to young or unformed readers without due caution, but it furnishes an uncommonly good account of the social side of life among English scientific men during some forty years preceding 1895.

LITERARY HISTORY OF AMERICA: Barrett Wendell. $3.00.

In his criticism of the first century and a half of American literature, the author gives special chapters to Jonathan Edwards and Benjamin Franklin, and discusses the effect of the American Revolution upon the forces governing the production of literature. In considering the last century, he has been obliged to express himself in regard to politics and the civil war, and to devote some space to religious, social and ethical eccentricity. He has so sedulously striven to be entirely fair that he will probably give equal offence to the descendants of the Abolitionists and of the Transcendentalists. Brocton Brown, Irving, Cooper, Bryant, Poe, Emerson, Whittier, Longfellow, Lowell, Holmes have separate chapters and similar honor is given to Walt Whitman.

LORD JIM: Joseph Conrad. $1.50.

In youth the hero misses an opportunity to be heroic; he is supposed to pursue it during the remainder of his existence, and the resultant series of introspective parentheses bewilders readers accustomed to comparatively simple soliloquists like the gentleman

whose musings began, "so she went into the garden to cut a cabbage leaf." When he is intelligible he is unpleasant.

LOVE OF LANDRY: Paul Laurence Dunbar. $1.25.

Mildred Osborne of New York, going to Colorado for a year's stay on a ranch, in order to restore her health, meets Landry, and while supposing him to occupy a dependent position, falls in love with him. Later, she discovers him to be her equal, he saves her life, and they are left to live happy ever after. The author has not quite outgrown the stiffness of a beginner, but his work shows no small improvement. It is, however, fairly evident that the treatment of the subjects which he knows best will always bring him the greatest credit, and that he makes a mistake by foregoing his natural advantages, and writing on topics which any one might choose.

MADAME BOHEMIA: Francis Neilson. $1.25.

A painful and unpleasant story with a heroine who wilfully throws away her honor, and another character, who deliberately sins. It is difficult to find decent words for a skeleton of the plot, but the first few chapters are decent enough and will mislead many a reader.

MARR'D IN MAKING: Baroness Von Hutten. $1.25.

The heroine's grandmother, having adopted a theory that her father's sin and her mother's silliness would necessarily be seen in their daughter, sedulously avoids doing anything to correct these evil tendencies or to punish their manifestation. In consequence, the girl grows up a thorough-paced actress, a versatile falsifier, given to self-dissection, and with no particular restraining principle. By way of grieving a man who jilted her at his marriage, she weds an Italian duke, afterwards consents to elope with the married gentleman, and then drowns herself, leaving him crying "Did she love me?" to be assured by a spectator that she did. The unwholesome character of the tale is visible almost from the first page.

MEN OF MARLOWE'S: H. C. Dudeney. $1.25.

The heroes of these stories are residents of chambers in an Inn of Court and the author disposes of them consecutively in various unpleasant ways, writing of each with considerable cleverness, but almost without exception she chooses rather sorry fellows for her heroes. One may pity one deformed person, but such is human nature that half a score of deformities in a row become ludicrous to any charity short of superhuman, and one fairly smiles when one sees trouble approaching the heroes of the latter tales of the volume.

MOUNTAIN PLAYMATES: Helen R. Albee. $1.50.

A description of the making of a rural home and beautifying its surroundings, written in a style in which sentiment and drollery mingle very prettily. The later chapters discuss the most serious topics, not in a Catholic spirit, but in the best spirit not Catholic, and one of them describes an altogether admirable piece of industrial reform, undertaken from pure charity and astounding all mercenary beholders, and this chapter is true.

NATURE STUDIES FROM RUSKIN: Rose Porter. $1.50.

Carefully selected passages from the entire series of Ruskin's works are here topically arranged. No subject is treated very fully, the author's intention being to excite curiosity and to incite to further reading.

OLD SONGS FOR YOUNG AMERICA: Blanche Ostertag. $2.50.

This volume, prettily bound, illustrated and printed, contains music and words borrowed from Mother Goose, political rhymes and old catches and glees. The author seems to think that all of them are "children's folklore," whatever that may be, but nearly all written for adults, and one, although its meaning is veiled to eyes not familiar with Stuart history, refers to persons of whom neither children nor women of the present day would make songs.

OLIVER CROMWELL: John Morley. $3.50.

The tone of his work is more temperate than could be expected, considering its author's position in regard to revealed religion, and his political convictions, but it is severely un-Christian. Portraits and pictures of many sorts illustrate it.

OLIVER CROMWELL: Theodore Roosevelt. $2.00.

The active pursuit of New York politics is bad preparation for writing history, and the author has sometimes found it impossible to detach his mind so completely from the present as to regard the seventeenth century characters in the light of the seventeenth century. As far as intention goes, the criticism of Cromwell's deeds and character is fair, but it is the fairness of a Protestant Republican who, although something better than "jest a candidate, in short," is in honor bound not to injure his party by careless utterances.

OVERHEARD IN A GARDEN: Oliver Herford. $1.25.

Admirable fooling, both in verse and in pictures, audacious fun at the expense of the æsthete, excellent imitations of Elihu Vedder, travesties of fables, a solution of the problem of the missing link, perverted natural history, and burlesque letters from admiring readers, make up this volume.

PARLOUS TIMES: David Dwight Wells. $1.50.

Diplomacy of the type requiring ability of the same class as that shown by the detective is the mainspring of the story, in which a secret marriage cheats nearly all the characters up to the last moment. A mysterious tower with the key to its front door on the very top of its battlements is an excrescence, but its uncommon ingenuity makes the reader pardon its intrusion.

QUICKSAND: Hervey White. $1.50.

Three generations in the life of a family in which each individual seems to be doomed. Hidden sin produces evil results where hereditary inclination fails, and the tale is gloomy and depressing beyond telling.

RAY'S DAUGHTER: Charles King. $1.25.

Manila is the scene of the chief events of this story, but the hero and heroine first meet on a passenger train, proceding from Denver to Sacramento with a carload of recruits, the villain and the trouble-maker of the plot being among them. Later the two are passengers on the same transport, on the voyage, and after they arrive in Manila they have some experience of the entirely feminine Red Cross ladies, and the very masculine female sent out by a patriotic society to supervise the hospitals and, incidentally, general headquarters. The real story of the book is pretty.

ROSSETTI'S: DANTE GABRIEL AND CHRISTINA: Elizabeth Luther Cary. $3.75.

Many sides of the remarkable Dante Gabriel's character are shown in quotations from many authorities, those who blindly worshipped, those who saw the man's faults yet loved his genius, and those so heavily burdened by his selfishness that they could see little else. The good and gentle Christina is much the same in all chronicles. The book is illustrated with twenty-seven photogravures after Rossetti's pictures and portraits, and from them one learns of the lady who was once described as "more beautiful and more rugged than ever," and sees her portraits in her husband's pictures, with changed vision.

SHARPS AND FLATS: Eugene Field. 2 vols. $2.50.

These sketches and verses, first published in the Chicago *Daily News*, display a certain cleverness, coupled with such a lack of charity as makes all of them inexpressibly hard and some of them repulsive. The very sadness has an air of being manufactured for instant use, as it were.

SIR JOSHUA REYNOLDS: Sir Walter Armstrong. $25.00 (net).

The difference between the biography included in this work and its predecessors lies in tbe author's conception of the artist as a man rather than as a

creature of heroic mould, isolated by his grandeur from his contemporaries. The critical estimate is just and generous. Six colored lithographs and seventy photogravures of various sizes illustrate the book.

SISTER'S VOCATION: Josephine Dodge Daskam. $1.50.

"Sister's" vocation was to set a widower's house in order while his hypochondriac sister scolded, but the probable result is only inferred. The other stories in the volume are chiefly devoted to correcting the innocent errors into which young girls fall from ignorance but often with far-reaching effects. The author thoroughly knows the girl of the present.

SONGS FROM DIXIE LAND: Frank L. Stanton. $1.00.

Chiefly humorous songs are found in this volume, but some are pathetic, the negro dialect lending itself with equal facility to either phase. "Dixie" is simply an affectionate nickname, having no reference to the days when the air was a Confederate slogan.

SOUL IN BRONZE: Constance Goddard du Bois.

A full-blooded Indian, reared and educated under the very best influences, and a dull, but well-bred American girl are thrown together under romantic circumstances, and he becomes a dangerous rival for her white lover. In the end the Indian saves her father from being arrested for murder, going to prison in his stead. He destroys evidence which might indicate the true criminal, and finds his sole reward in the gratitude of the heroine and her husband.

SPIRITUAL SIGNIFICANCE: Lilian Whiting. $1.00.

Four chapters of mysticism, and one chapter of simple, unadulterated spiritualism compose this book, the author being an Episcopalian. The volume seriously quotes the opinion of Horace Greeley, given "through a communication by automatic writing," talks of using a medium's "telephonic organism," and asserts that the author herself has conversed with the spirit of a departed friend. All these things, however, are part of the play, but the frequent assertions that conspicuous persons, living and dead, entertained spiritualistic ideas are so mischievous, and the respect paid to nonsense and evident fraud is so profound, that it is difficult to read the book with patience.

STRENUOUS LIFE: Theodore Roosevelt. $1.50.

The burden of these essays as addressed to the individual, is the glory and beauty of intense and incessant use of all the faculties; as addressed to the citizen, they are a plea for obtaining and enlarging every possible opportunity for civic and national activity.

THAT MAINWARING AFFAIR: A. Maynard Barbour. $1.50.

A mysterious murder, afterwards proving to be no murder, concerns all the persons in the story directly or indirectly. Detectives, mysterious ladies, servants of doubtful character, and the dead man's secretary are suspected in turn, and the book ends leaving almost every character wearing an aspect the reverse of that first presented.

TONGUES OF CONSCIENCE: R. S. Hichins. $1.50.

Self-consciousness rather than conscience is the cause of the suffering undergone by most of the personages in these stories, which are written with deliberate intention of frightening the reader, not with a decent Robinson-Crusoe-foot-steps-on-the-sand fright, but with a terror which bodes something repulsive, something almost disgusting.

UNCLE TERRY: Chas. Clarke Munn. $1.50.

Two young men choosing simple uprightness rather than cheap dissipation; two love affairs, both as simple as curds and cream, and the talk of the shrewd alongshore fisherman, constitute the interest of this story, the third of its kind to be published in the United States, but different from "Eben Holden" and "David Harum" in its scenery, which is chiefly the Maine coast, although the temptation and resolve of the young men take place in Boston.

WAY OF THE WORLD AND OTHER WAYS: Katherine Eleanor Conway. $1.00.

The heroine's misfortune illustrates the pleasant ease with which a good and innocent woman's name may be blighted by a little malice and a vast deal of stupidity brought to bear on actions perfectly harmless and furnishing no material for any comment from rational beings. The book is rather hastily written, but it effectually reads its lesson to the gossip, and if somewhat revised in small matters it would command great success. As it stands, it is a warning to maid and matron.

WHITE BUTTERFLIES: Kate Upson. $1.50.

This author chiefly busies herself in describing marriages between incompatible persons, broken engagements, innocent daughters of criminal fathers, and similar cheerful subjects. In justice it should be said that she writes sympathetically, and captures the reader's sympathy if he read but one story at a time. The two cheerful stories really call forth her best talent and provoke wonder at her general choice.

YANKEE ENCHANTMENTS: Charles Battell Loomis. $1.25.

These stories are pure audacities, impossible to classify with any fairy tale or folk tale. A boy goes to Mars, which is not "Mars" to itself and eats his lessons and reads his dinner; another boy receives the golden touch from a magician and does not know what to do with it; another buys a cake compelling the eater to give alms and bestows one upon a millionaire who soon expends all his substance upon the poor, and these are but specimens. They are intended rather for adults than for children.

YESTERDAYS WITH AUTHORS: James T. Fields. $3.00.

Pleasantly written descriptions of men and women whom the author knew well both as friend and as publisher. The papers were published in the *Atlantic* some thirty years ago, but the volume composed of them has hitherto lacked illustrations, now it appears with portraits of the authors, many of them taken from pictures in Mr. Fields' collection, and never before published.

Books Received.[1]

THE GOLDEN LEGEND, or Lives of the Saints as Englished by William Caxton. Vol. VII. MDCCCC. Published by J. M. Dent & Co., Aldine House, London, W. C. The Macmillan Company. Pp. 292. Price, 50 cents.

MEDITATIONES ad usum Alumnorum Seminarii archiepiscopalis Mechliniensis et Sacerdotum. Duo volumina parva. Pp. 508 et 505. Mechliniae: H. Dessain. MCM. (New York: Benziger Bros. 1900.)

MATER DOLOROSA. Containing: Prayer to the Sorrowful Heart of Mary; Affection at the Feet of Jesus Crucified; Vision of the Wounds; Stabat Mater. With a series of other sacred pieces. By the Rev. Lawrence Moeslein, C.P. New York: J. Fischer & Bro., 7 Bible House. Pp. 134. Price, $1.00.

[1] Books sent for review should be addressed to the Editor, AMERICAN ECCLESIASTICAL REVIEW, Overbrook, Pa.

LIFE OF SISTER MARY GONZAGA GRACE, of the Daughters of Charity of St. Vincent de Paul. 1812–1897. By Eleanor C. Donnelly. The proceeds to be appropriated to the orphans. Philadelphia. 1900. Pp. 334.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartman Grisar, S.J., Professor an der Universität Innsbruck. Mit vielen historischen Abbildungen und Plänen. III. (Elfte Lieferung. II.) Freiburg, St. Louis, Mo.: B. Herder. 1900. Pp. 641–704. Preis, $0.45.

A TROUBLED HEART, and How It Was Comforted at Last. By Charles Warren Stoddard. Notre Dame, Ind.: *The Ave Maria*. 1900. Pp. 192.

RÖMISCHES VESPERBUCH. Die Antiphonen, Psalmen und Hymnen des offiziellen Vesperale Romanum mit deutscher Uebersetzung der Rubriken und Texte. Ausgabe mit Choralnoten im Violinschlüssel auf fünf Linien in einheitlicher Transposition der acht Kirchentöne. Regensburg, Rom, und New York: Druck und Verlag von Friedrich Pustet. 1900. Pp. xvi—248—88—141. Preis, $1.75.

A CATHOLIC CATECHISM for the Parochial and Sunday-schools of the United States. By the Rev. James Groenings, S.J. Translated by the Very Rev. James Rockliff, S.J. With the approbation of the Most Rev. Archbishop of New York and of Religious Superiors. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 160. Price, 25 cents.

THE DOMINICAN TERTIARY'S DAILY MANUAL. By the Very Rev. Father John Procter, S.T.L., Provincial of the English Dominicans. London: Kegan Paul, Trench, Trübner & Co. 1900. Price, 1s. 6d.

SONNTAGS-PREDIGTEN VON BERNHARD MARIA SKULIK, D.D. Chicago: Satz und Druck von Moyer u. Miller, 85 Fifth Avenue. 1900. Pp. 355. Preis, $1.00.

GEISTLICHE LESUNGEN für Priester. Von. L. v. Hammerstein, S.J. Trier: Druck und Verlag der Paulinus-Druckerei. 1900. Pp. 192. Preis, 1 M. 50 Pf.

HER FATHER'S TRUST: A Catholic Story. By Mary Maher. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 166. Price, 70 cents.

LIVES OF THE SAINTS FOR CHILDREN. By Th. Berthold. With twelve illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 175. Price, 75 cents.